

Mind AND Matter

Physical Life—The Primary Department in the School of Human Progress.

VOL. V. { MIND AND MATTER Publishing House,
No. 712 Sansom Street, Phila., Pa.

PHILADELPHIA, SATURDAY, NOV. 25, M. S. 35.

\$2.00 PER ANNUM, PAYABLE IN ADVANCE.
Single Copies Five Cents.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

November 10, M. S. 35.

ASA PACKER.

I have contemplated for some time, making a visit to your office, and as this seems to be a convenient occasion, I am here, not claiming any superiority over other men, but studying the events of my life, I find I was nothing more than a feather before the wind. The circumstances which controlled me, were outside of myself, and I was only the instrument, acting out the higher intelligence's will. This may seem a strange, strange acknowledgement to you, from a man who seemed to possess wonderful knowledge and a positive identity, and it is for that reason that I explain to you how I was used as an instrument in the hands of the powers outside of myself. Now, in early childhood I did not know what it was to possess wealth or pleasant surroundings, and I acquired a disposition to exert myself and work in the direction of furthering my own interests, not exclusive, or selfish, but the ambition or power that moved me, led me to see advantages wherever they might arise. Some people gave me great credit and looked upon me as being something more than an ordinary man, for every thing seemed to add to my power or wealth while I existed in the physical form. Now, I come to you, to state some very important facts to the human family. There is too much importance attached to wealth; that is, after an individual has been clothed and fed, and has a suitable habitation, all the wealth of the world is as nought to him, for he has had every thing that nature can give. And to me now, looking from that standpoint, I see that there is no real necessity for poverty, when individuals like myself learn that they are only the receivers, and it is their duty to be distributors. Until that time comes you will have the various grades in society; some extremely poor, and others revelling in abundance; and it is my desire, although I did not appear to be benevolent or think of humanity at large; but it is my desire to say to you, that after you have received all the comforts that wealth can give, it is impossible for you to enjoy 'any more, and it only becomes an incumbrance or burden to you, not only in the physical life, but in the world that I now exist in. It is wonderful, wonderful, how man has worked and toiled, simply to hoard up and amass substance that is of no use to any individual whatever. Now the intelligent men, who have lived in the spirit life for centuries, are working for the one great end, namely, to utilize all the wealth of the world and then distribute it to all humanity, to make the best condition of every substance created. To-day, I am dependent upon an individual who understood science thoroughly, for my presence here, and for a long time I have been watching for an opportunity. I have looked at individuals after they have left controlling the instruments, and they seemed to be so elevated and lifted up out of a condition that held them in bondage, that it made me more desirous than ever to try what I could do through another physical organization. Here you all sit listening to my voice, not understanding who I am, or where I came from, but your interest is deep, and I am surrounded by millions of invisible beings who attribute great power to me, on account of the wealth I once possessed: but to-day, I would gladly distribute over the world to the hungry and suffering, every dollar that I ever earned, and revel in the light of truth, and enjoy the abundance and the gifts of the Spiritual kingdom: but my opportunities must occur there, as upon earth, I must use my efforts for the best purposes, and in the end I will be crowned with that joy that every departed spirit seems to possess, after once coming in contact with physical instrument, and revealing to the world their true condition. I do not say that I am unhappy, but I see that in life I made many mistakes, and to-day, I am here to acknowledge it; but I was always just and upright; therefore, I feel that I have nothing to regret, only, I desire to ascend to a higher plane, and to learn more of the beauties of Heaven. You may give my name to the world, in which I have many friends, who will, perhaps, read this. Asa Packer.

[Asa Packer was the President of the Lehigh Valley Railroad Company, and founder of the Magnificent Institution of learning at Bethlehem, Pa. He was a good man as well as a most remarkably successful business man, and the communication is singularly characteristic of him.—Ed.]

PHILIP MELTCHIER.

(Athens, N. Y.)

You have need of every grade of humanity to come and give you what little knowledge they possess. To me, it seems as though some people are more important feathers than others; some float along with the breeze, seeming to enjoy everything that they come in contact with, or, appropriating it to themselves. Now, I had an entirely different experience from that. I met obstacles in my way, and had to battle, and I worked hard and long to overcome those obstacles, or to accomplish anything, and it seems that experi-

ence was a necessity to my existence; and were it not for the obstacles and difficulties that I encountered, I would not to-day, perhaps, have the power to come to you and express my ideas. My battles arose from being too independent. Feeling that God was all-wise and cared for every created thing, and also feeling that it would be unjust for the power that brought us into existence, to condemn us to eternal perdition, I met with obstacles stronger and more determined than my own physical organization could battle down. They were determined that a man with such loose ideas should not live, or have an existence. My life was a constant combat with bigoted minds, and I was scorned and condemned by the church, as being an insignificant man, only moved and controlled by the Devil. But to-day, I stand before you, and feel that I have done a more important work in my physical organization, than all the ecclesiastical powers that ever existed; because I labored, and lifted up a few minds, who were willing to listen to my views, and guided them in the direction of that which is elevating in itself. How many years men struggle and work, to accomplish what they feel within themselves to be an important truth. Every individual that works in that direction, need not necessarily become disgraced, if he gives to the individual a full recompense for his labor. I did not advocate the principle that you seem to enjoy so much, because the time had not yet come for the unfoldment of the beautiful truths that you are receiving to-day; but so far as I understood myself, I worked for truth, and truth alone, trying to make that power that brought all things into existence just, if nothing else. And my work, I feel to day, was crowned with greater success than the compensation I received, and my labor being well done, I come to you to give you my name. We are brought to progress, through knowing that individuals are not persecuted, nor confined in a dark cell, on account of their determined principles. My name was Philip Melchier, and I lived at Athens, N. Y.,

ABBY LINGER.
(Paterson, N. J.)

This seems very home-like. [Well, we hope you will feel that way while you remain.] The flutter of the bird's wings, and the little dog, it all makes it a pleasant scene. [The spirit alluded to Dick, our pet canary, who was flying around the room, and to a little dog, accompanying one of the members of the circle.] I am so glad that you are beginning to see the possibility of accomplishing something beyond human expectation. Now, we are coming here, trying our very best to be as much like we were when in our physical organization, as it is possible, and we are gaining strength every day. The instrument I use will in time go for nought. Many come here, ignorant of the law of control, and are guided and instructed by some one else. Some are very apt scholars, others are dull, and do not make the same progress in this direction. But there is one thing, there is no one allowed to come, but those who mean to be true and honorable, so that there may be no doubt or question about the identity of any individual, and so far as I can understand, I think there have been no mistakes made, unless it has been in the names of individuals, because they get confused or exhausted, and do not, when beginning to get ready to leave, understand how to give the name. But that difficulty you will observe, is beginning to be obliterated, and the time is coming when we shall be as fluent with the organs of the medium, as we ever were with our own, and then you may look for something wonderful indeed. I am not coming here to boast of my position in society, for I never had any position, except being a true mother and wife, and working my way as best I could through a great many trials and difficulties. In my early married life, I nursed my sick infants day and night, for fear that they would not live to maturity, and in many instances I was not worried any too much, for they ceased to exist, and I was called to the world of spirits. Now, I return to say to mothers who are watching their little cherubs, not to trouble nor grieve, for when the little buds are transplanted into the world of life and beauty, they come here with the principles to lift up and brighten the lives of many darkened men and women, for if there is anything that would reach the soul, it is the sweet, lively, innocent prattle of these infants. Their work is one of such great importance, that it is impossible to allow all to remain, and live to maturity, and work out a physical life's destiny. They lift up the broken and cheer the weary, hour after hour, and make what would really be dark, bright and beautiful. My name is Abby Linger. Ques.—[Of what place?] Ans.—I lived at Paterson, N. J.,

J. HORNER.

(Havre de Grace, Md.)

Captain: This seems to be smooth sailing here. I don't see any rough waters to disturb my peace. I am not educated, that is, like other people, but I cannot help that, for when a person has got to be carrying a body round, and watching their interests in that way they haven't much chance to do much else. But I thought it would be real nice to come in here a little while and see the folks, even if I don't know much, because they say it is not always folks that know the most that do best, and I done the best I knew, and I can't do any more, they say, and I don't see how I could. [No one can do any more than that.] I tell you, sometimes I begin to think that plain

people that folks don't take any notice of, sometimes stand as high as anybody. Of course I can't enjoy things. I don't know anything about, like people that know all about them; but then I enjoy my life, and enjoy myself now, because I can do no better; but there are some smart folks on this side, and they are not at all stuck up, and they help a body. I don't want you to get stuck up, because you have very many good things around you, and when you have a woman who can talk every kind of talk [meaning the medium] and holds all together, I don't want you to get beyond us. [Everybody is welcome here, and you especially.] I have a strong desire while I stand here, to go back to my old place, and that is Havre de Grace, in Maryland, and I would like to come back some time and talk more. Ques.—Who did you know there? Ans.—I cannot tell you, because I was there, and am here, and I am mixed up, and they say I must not go without saying something about my name, and then people will know who I am, and if you just say J. Horner was here, then they will know. Ques.—How long since you went over, Mr. Horner? Ans.—I have been here good while. Ques.—Since before 1850? Ans.—Yes, in 1840; an old chap that has ^{lost} money, plenty is soon forgot, but they live for all that, and can come back and tell people where they belonged.

DOCTOR BEACH.

I made the physical organization my study with the expectation of relieving individuals of any disease that they might possibly contract. But I find that with all my knowledge, I failed to understand one important matter, and that was the motive power that controls individuals or the organization. And with all my success, I did not once realize that the greatest benefit came in there. I would address the medical faculty in this one direction, to keep their minds in a condition of positiveness, and not to allow themselves to be discouraged, even if a case looks hopeless, for it is the magnetic forces that do the most good, and applications, or medicines given internally, are only a power to work out our conditions of mind, and it is time that all men and women know, that they could take up themselves condition of health, or a condition of physical inability. Individuals have for centuries met together and expressed themselves about their ailments, each one portraying their own physical condition in the darkest and gloomiest light, and it has become such a mass of disease, by people meeting together in that way, that it seems impossible to separate it, or to relieve individuals, for each one acting upon the other, keeps up a condition of misery constantly. Now, I would say to the medical faculty, that not many years hence they will not need to trouble themselves about studying anatomy, but they will learn a different method of healing, and their occupation will be gone, the same as the clergy. And it makes no difference how hard they fight, or what the struggle will be, in the end they will lose their occupation and have to turn their minds in a different direction to gain a sustenance. Now, when I am here addressing you, I feel that you all are healers, able, under proper conditions, to do a great work of good. And individuals will learn to assist one another with their physical elements, and that is to constitute a cure. Then perplexity, doubt and misery, will cease to exist. You may just give the name of Doctor Beach. I was a botanical physician. Ques.—Of what place? Ans.—I lived in New York and various other places. I travelled a great deal in Jersey. Various parts of that State were my home at different times. Ques.—At any time in Burlington? Ans.—I travelled through New Jersey—most of the towns. I will say the medium had some knowledge of me, but she was not aware of my coming to-day.

HARRIET MARTINEAU.

Inspiration flows from every channel that reaches the human soul, giving strength and power to individuals to battle with the forces of life. When we congregate together, asking for light and knowledge, there seems to be shed around us a silence, a silence equal to the dead. Out of this condition there seems to be a glimmering of light shedding its radiance over the darkest night. When earth's children, tired and broken, lie down in misery to die, millions of spirits hover around, trying to awaken the soul to its coming glory. This work of ministering to men of earth is one of pleasure to men and women that once dwelt on earth, having human experiences, hopes and desires, each one striving in his or her feeble way to come to you, giving you hope and cheer, that the future holds more than the past has ever done for you. To me it seems that the dawn is very near. It will be but an hour hence when it will grow bright and clear. Your doubts and fears will vanish in truths, and your hearts grow glad to know that men and women have at last learned to be just. Harriet Martineau.

ONE OF CATAIN KIDD'S CREW.

I guess this must be the day of resurrection, [Something like it.] Well, it does seem so to me, but this is not my body [feeling of the medium's body.] I want you to know, if it is the day of resurrection I got into the wrong body. I tell you, I expected I would come out a great coarse looking animal, and here I am, a pretty nice looking affair. But now it is wonderful that the resurrection should be anything like this, for I don't think I can follow any occupation whatever, and

that just suits me, and I am not going to go any further. God Almighty? And I have no count of myself, have I? Beelzebub. In a few weeks I am going to Beelzebub and ask him [I am proud of Beelzebub.] I know that this craft [the medium] is resting upon Beelzebub? and I just want you to understand that when you are sleeping awake, and when the crews are coming, they will be more and more, for they have always been there, but I have a little afraid of them, have not done right. For my part, I fess anything. [You would not have.] I want to state to the crew [in the circle] we will unload, never and we are not interested in the crew while we will be to suit me. Captain put back there to suit me. Captain, attention to our work, and this is the name of the crew, that I am one of the crew, few words and make a lively connection. What crew do you mean? [Ans.—William.] William, but I see he is William. He was

EDWARD BROADBURN.

(Milledgeville, Georgia)

How many, many individuals are there, for their particular purpose, something for other individuals, and living in the one. When will such characters learn that it is their hands to other men's work, for their self-interest, for the interests of all, they are extending, for themselves to enjoy life, that it is not one individual making a condition, that needs individual making a condition; that you as individuals are the fullest extent; that you have complete, but all that was created, that you can relieve, and we are also enlightened, each one doing a day congress, your souls are where there is darkness. You to here, waiting for us to appear, and lightened and refreshed by our simple, if we felt a desire, or were sufficient enough away, you could never acquire a knowledge of the future state of existence. You know from personal what joy it brought to your souls to have the power of acquiring knowledge in that direction. Now, many bigoted minds, so held that it is impossible for them to do, and search after the truth, or to free themselves from the fetters that hold them. But it is my mission to place before them, in solid substance, the evidence that you receive. Men and women will gradually take up with that which is more acceptable to themselves, although every force in nature is holding them back from acquiring knowledge. I come from a condition in spiritual that pertains to all that seems to exist in humanity. I have been looking into the condition of the criminals of the country, and I do not see there so much of wickedness, or a desire for evil, as there is a misunderstanding of the law that guides and controls them. Ignorant and undeveloped, many of them are controlled by minds that have a subtle force over them. They go on committing one depredation after another, and men have what they call courts of justice, and they take them into court, try and condemn them, without allowing them one extenuating circumstance; and it seems that the feeblest and weakest, and the ones that do the least harm are censured and condemned to longer confinement than the ones that are intelligent and commit fearful wrongs upon humanity. How long this thing is going to exist, is not for me to say, but there are minds, intelligent and bright, that have studied the science of mind long enough to understand what they are saying, who say that the time has nearly past, when such fearful injustice will be done to the human family. Men are about to lose the power of making misery for one another. You have in the past felt the fetters of injustice of individuals over your individuality, and know from your own experience what fearful injustice can be done to individuals. The lowest criminal in the courts are perhaps dealt just as unjustly by as you are, and your experience in the future may be the means of enabling you to make a condition for the poor, persecuted, ignorant individuals that do not hardly know their right hand from their left. Your experiences are of use to you in that direction, and there is nothing that will baffle you but what will be of great use to you in the future. You are only just learning, through your own experience, the unjustice of men. Years past, you looked upon men as being honorable and upright. Your confidence was great, but to-day you are shaken to the very core. You do not know who to trust next. That has been the experience that seems to be trouble in itself, but that in the future will be as much wealth hoarded up, to enable you to make conditions for society, where there will be no necessity of evil—where the motive power or the power that seems to move humanity today, will cease to exist, and you as an individual will be one of the important instruments to break down this treacherous condition of society. Ques.—Who is the friend? Ans.—Edward Broadbush. Ques.—Of what place? Ans.—I lived at Sacramento, California; the place of my nativity, was Milledgeville, Georgia.

PHOEBE HANCE.

I wish to say to you, that ignorance is a condition, and every created being has within itself the

power of development. An organization may be so imperfect that it will not manifest anything like wisdom, but that innate power which controls and moves the organization, is perfect in itself, and as conditions change, it makes, perhaps, an ignorant, undeveloped person, to grow or give it the power to grow, and develop the thoughts that come welling up in its spiritual organization. That it takes time is certain, but all created things are perfect in themselves, dependent upon developments; and it is true, (that book I do not admire very much contains it) that God is no respecter of persons, and as each organization is a necessity, each identity must eventually grow in knowledge and truth. We have no desire to condemn; and the experiences of many undeveloped and uneducated individuals are such that it gives them the opportunity, as soon as they lay their organizations aside, to utilize every experience of their lives, and under proper conditions to present intelligent thoughts and useful information to humanity. This is a subject that it will take a long time for the human family to fully understand. We are dependent upon one power in controlling this human organization, and that is, the individual that claims to be experimenting and using this organization in a variety of ways, to accomplish a very important work. But every spirit that controls the organization, in itself has the germ of perfection, and only needs the changes and revolutions of time, to make it as perfect as the instructor of to-day. This is a lesson that humanity must learn, that development and growth does not belong to one individual, but that the world is all growing and developing and perfecting itself. Some individuals for the time being, seem to grow lower in the scale of humanity or of progress, but that experience is only a condition to make them better and brighter in the future. We have not learned how to make perfect organizations, but some time when we give you an organization which we desire to be printed and published, we will give you an idea how that time comes we, and have fewer undeveloped we can in the best way the world. Until with the desire to do some little good, am here yours, but I see and feel that I am speaking the truth itself. No man or woman is to be blamed because they are brought into existence deformed and unable to trace cause and effect, but those very conditions, or unfavorable circumstances, make them as spirits, rise rapidly and give intelligent communications to the world, and when they do come back in their old forms, it is only to prove their identity, for many of them possess a world of knowledge in themselves. You would like to know my name perhaps? Phoebe Hance. Question: From what place? Ans.—I lived up near Trenton. I have daughters that live in New Jersey. From his life there.

Fallsington,
ONE OF THE GUIDES.
I wish to say to you, that our husband departed
make any effort to go to the GUIDES.
each one to be to the GUIDES.
our own identity, and that we, as spirits, do not
are very free to control one another. We want
each individual to control themselves, and to retain their
some knowledge, and when we gain knowledge we
will be able to impart it one to another, and if
individual accepts it as truth, it only adds to
strength, and gives us more advantage. It is
something like having an abundance of elegant
you hand it around that any one may en-
but you do not see how, or in what way the
each shall assimilate it, after each one takes
and appropriates it according to their capacity, for
that is the liberty each one has for himself. One
of the Guides.

A GUIDE OF THE MEDIUM.

I seem to be standing in the midst of thought. It comes to me without an effort. Everything seems to teem over with a condition to make men speak. To day, thoughts come and create confusion among men. They seem to stand in antagonistic positions, and the world exclaims, "There is no perfection in anything, not even in what seems to come from another state of existence." Now there is no antagonism in the human mind; if each individual could fully understand the truth. But each one assuming, or standing on his own identity, feeling that power move within him, wishes to hold men to his real condition in life. Now to me, this looks all right, for I see that the future will be something entirely different, and that this is a necessity to produce coming events. Philosophers may undertake to change the current of events, and say that unless we can get something pure and higher from the invisible world, we want nothing to do with it. I would say in return to them, make men and women different, and then they will be able to return as spirits and give something better than they do. Now you are battling for the right of individuals, and it seems as though there was a mighty host standing to crush out what you so strongly desire to see accomplished. Let me say that your room is perhaps not large, but when you see the talent and the forces, it holds a power that the rabble, even with all their numbers, cannot break down. System in everything is what accomplishes the most. Trained men and women, that are willing to stand out and battle for the principles of individuals, are not perhaps the most numerous, but they, seeing the necessity of the case, will work with redoubled force. Now in taking our departure, or ceasing to speak, we will say that you have the aid of men and women who have been martyrs in the cause of truth from all time. Perhaps the truths they advocated were not as high and as grand, as the principles you are determined shall rule humanity to-day, but so far as they could step out one step in advance of men and women, they battled just as hard as you. They learned in their experience how to make the most of events, and each one's struggling has become a power within themselves, and when such forces unite, you may expect favorable results from their efforts. The clouds that seem dark and gloomy to day, will be a condition of sunshine a few days hence. Struggle a little longer—be misunderstood by humanity a few months longer, and the rising clouds will allow the sun to shine in all its radiance, and the doubts and fears of the past will be made a condition of happiness in the future. To me it is of great importance what the result of a few days hence will be, because men are determined to battle against and break down the principles of men. But let me say to you that it seems to me that we hold the winning card in our hand, and MIND AND MATTER is trump? Ques.—Who says this? Ans.—A guide.

[We have reason to believe that the spirit of Alex. Von Humboldt influenced that communication.—ED.]

THE PRESENT OUTLOOK OF MODERN SPIRITUALISM.

BY J. H. MENDENHALL.

Editor of *Mind and Matter*:

While to the prophetic eye, the promises of Modern Spiritualism shine forth brightly as the golden rays of the day star; its present outlook, like that of all other great themes with which the human mind has hitherto become familiar, can best be determined for general use by retrospective view of the progress it has made in the past brief history of its existence. The short space of time allotted a single generation has scarcely winged its way into the past, since the first tiny *rap* broke the long silence of spirit communion, and set ajar the pearly gates that open into the spheres of the *summer land*. And, though insignificant as was regarded that little *rap*, by many of the would-be wise of the day, it was, and is the bugle blast from the immortal worlds, which set the wild echoes of priestcraft flying—scattering to the four winds the lingering relic of Blind Faith, which had already begun its work of driving many minds into the black vaults of Materialism—the sleep of Death. Yes, that *rap*, apparently but a faint concussion of the air, which, in a trice, assumes the character and potency of the thunder's voice from the electric world, awaking, and arousing into wonder and consternation the timid mind; has proved to be far more than all this; for it was the *voice of eternity's vigilance committee* heralded along the celestial telegraphic lines, sounding the tocsin into the ear of a drowsy, priest-ridden people, who had long forgotten (if they ever knew) all true knowledge of *life's great reality*; thus revealing to man new phases of phenomena, opening up afresh new and broader avenues of thought, reason, and knowledge, as the world's only true savior. Yes, friends, that little *rap* was the *alpha of a scientific record of Life Immortal*.

Spiritualism, then, planting itself upon the basic principles of *progression*, it began the phenomenal history of its career upon the lowest possible plane—a mere *rap*—like a solitary thought starting the waves to rolling o'er the face of the men—deep, to cease not their action until an unmeasured knowledge of *life and immortality* shall have become the crowning glory of intellectual manhood. The alphabet of Spiritualism (the *rap*) embodying the elementary principles of knowledge, having been given to man, the next step taken was the manifestation of power through or by the moving of ponderable bodies from place to place, thence levitating or raising the same into the air, without physical contact or touch of mortal hand—often hurling articles of various kinds out from the habitations of man. Thence tying and untangling the medium in a manner and with a velocity that baffled the skill and ingenuity of human efforts in their attempts at imitation. Passing on, the art of mechanical or unconscious writing, and speaking by and through the organism of media adapted to, and developed for the purpose, anon, became marked features in the phenomenal history of Spiritualism. Many of the communications thus produced, embracing points and characteristics of literature which commanded the attention of the *master minds* of earth, compelling many in the scientific world (so-called) to change their course of thought; sacred as it had become to them by a life times study. Authors of brief communications, were soon developed into voluminous writers, revealing principles of art and science of the deepest profundity that ever engaged the attention of thinking minds. Nor was the pencil and brush of the artist omitted or withheld from the list of phenomenal facts being thus given to earth's people by the loved and talented ones from the shining shore; but in the grand line of march, mediums were developed for producing, blindfolded or otherwise, the finest specimens of drawing that ever mortal eyes gazed upon—paintings not only of faultless landscapes, including the indescribable tints and glories of scenic beauty that belong to and adorn the celestial spheres, but embracing the human form divine, even the forms of the dwellers in the supernal realm; and so perfect and life like are they in their every feature, lineament, and appearance that Death itself is robbed of all his boasted claims upon man; and the grave is regarded only as the beautiful gateway into life eternal. Music being an art originating in the spheres, claimed its place in the history of Spiritualism. Hence, in due time, the grand old masters in this art of melody and charm, having wreathed their own brow in laurels of fame; seized, developed, and inspired mediums with the divine breath of song. Yes, persons who never dreamed that there was such music in their soul, have had unfolded by angel skill, the latent powers of harmony within them, to the extent, that they justly merit the title "The world's great vocalist." Nor have they stopped at this, but mortal fingers, untrained in the musical art, have been controlled by angel guides to touch with masterly skill the piano's keys, discoursing, even in their juvenile lessons, strains of melody, reminding the listener of the musical breath of the spheres. Surmounting all this in the great line of spiritual phenomena, come written communications upon folding slates, and slips of paper closely enveloped, performed without visible contact of pen, pencil or hand, or even the shadowy glimpse of the writer's form; said communications bearing the handwriting and signatures of loved ones passed on in the long ago. On some occasions, the fluid or substance used for writing these communications, seems to be a phosphorescent element formed from the very finger's ends of the medium, by immediate spirit power. In like manner, i. e., invisibly to the audience, keys and strings to musical instruments are touched by real angel fingers, and tones raised by angel lips, each producing strains of melody, such as the poet hath said, "Would charm and hold spell-bound the traveller on his way." These scholarly browed teachers who began their History of Life with the tiny *rap*, having, in their line of progress, shown themselves to be masters over the elements of the material world, looked once more along the golden line of hope, and with angel ken, saw that only one more step was needed to be taken to break the seal, to the great book which the ancient seer beheld, and declared so truthfully, that, "No man was found worthy to loose the seal thereof." This "Book with seven seals," was, and is the septenary book of life immortal; and can be opened only by and through the phenomena and teachings of the spirit world; notwithstanding Bundy, Coleman and Co., to the contrary. Friends, that final step was taken, for it was seen in the commencement of Modern Spiritualism, and acknowledged as a part of the

compact. That coronating step was *form materialization*, or spirits manifesting themselves to mortal vision in materialized forms. It was this phenomena of (to use an ancient form of expression) the gods coming down from their celestial abode to walk and talk with men and women of earth; that was to silence the skeptic's voice, and to disarm the priest of his usurped powers. What! shout the priesthood: Do you tell me that spirits or angels can return to earth and make themselves visible to mortal gaze? Oh, yes, truly so. For, was it not the last act the gentle Nazarene—(who ever he may have been) did, to convince his would-be disciples of the great truth of *man's immortality*? What! repeat the materialistic scientists: Dare you pretend to say that spirit survives matter? the material form? Oh, yes sir, spirit formed the material organism for its own use and accommodation; and as proof of its prerogative over matter, spirits return to earth, and in the act of appearing in materialized form—the act constituting the *Omega* of spiritual phenomena—they demonstrate the truth of this claim, which not only sets at nought the boasted claims of the materialistic scientist; but equally razes to the ground the unreasonable priestly claim, that the resurrection of the reposed casket (physical body) is essential to replete life and happiness in the spirit spheres. But I pass on. In the phenomenal act of materialization, spirits have demonstrated the fact, not only of the immortality of man, but also their power to control the elements of matter, at least, to the extent of their knowledge of the law of its government. Here, then, we enter upon a new octave, so to speak, in the realm of science. Materialism (I mean as it is commonly accepted), having received its death-stroke at the hand of Spiritualism; and priestcraft, by the same grand fact, perceiving that the day is not far distant when the funeral discourse of all creeds and dead formalities now constituting the Christian Faith must be necessarily preached, why, Spiritualists may shout aloud, "Let the dead bury the dead," while we "Go marching on," to heights hitherto undreamed of by mortals. With all these facts before us, we may hopefully ask: What is the outlook of Modern Spiritualism? What more than already observed, may we expect in her rainbow of promise? and what the results of the utilization of her teachings in the phenomenal victory already achieved? Or rather, we should ask, what might we not expect as the fruitage of this great and grand "Tree of Life?" If in the early morn of its history, Spiritualism has demonstrated the *immortality* of man, and the power of spirits to control by *will-power*, the elements of matter, through their knowledge of its chemistry and laws of government, as seen in the materializing phenomenon; and in which seat, mortals with the immortals meet in transient converse; may we not expect at no distant day in the future, a general assemblage of the citizens of the two worlds (earth and the spirit sphere) in Nature's Grand Temple, not made with priestly hands; but the Temple whose base is the green decked or flowery plain; having for its roof the blue arched sky, and for its walls the boundaries of human ken? In this assemblage we shall walk hand in hand, angel and mortal together, rejoicing in the interchange of the sweets of our social natures, and the discussion of the grand topics in philosophy and science, and the utilization of all physical and mental achievements for the happiness of the Brotherhood of Man. Already such has been witnessed to a limited extent. In thousands of instances spirits have appeared in all the beauty of their angel-hood, and conversed face to face with mortals, have enjoyed together the pleasures of the merry dance, and participated in the ordinary festivities at the tea-table. Have, on frequent occasions, discourses from the cabinet door and platform on topics of interest, with no small degree of candor and eloquence; and on some occasions, spirits, in full materialized forms, in the presence of intelligent audiences, of goodly numbers, have written communications for the Spiritual journals, in which was discussed some of the grandest principles pertaining to material and spiritual existence, showing in these discussions, the solution of problems with the greatest profanity of thought that ever has been our privilege of reviewing. In these discussions we learn of, not only the properties and forces of gross, crude matter, but also of the properties and forces of substances the most rarified and sublimated in nature and quality: such for instance as light, heat, gravitation, electricity, magnetism, and even the psychic forces from whence emanate thought, idea and all mental phenomena. We could refer to numerous communications of this kind in which it was our individual privilege to receive from the hand of the spirit author, which led us to the conclusion that man was destined to become "Lord of creation" in a higher sense than has hitherto been conceived of. But the crowning effort in this particular is to be seen in the two recent communications given by that exalted spirit, Dr. Charles Morris, and published in the columns of *MIND AND MATTER*. These communications, it will be remembered, pertained to the philosophy of the *grand culminating phenomenon*, *Materialization*—showing the almost unlimited control of matter possessed by spirits through the exercise of their will force. In these communications, the sublimation of matter, under the law of gradation, showing the relations and connections, the linking together of crude and sublimated substances, by the shading off of the grossest quality in the next, and this still into the next, and so on until we reach spirit itself; having for its immediate connecting link the silken threads of *magnetism*; we see the beauty of *harmony, order, and law*, and are thus driven to the conclusion, that in proportion as we acquaint ourselves with these forces and their chemistry as distributed throughout Nature's empire, we shall be able to control and utilize them for the general welfare and happiness of mankind. With this view, gathered from the teachings of Modern Spiritualism in its phenomenal and philosophical phases, we learn that Nature herself is a grand materializing machinery run by mind or spirit power; and that, as the great planetary system, through those interlacings of the cruder and finer forces, are, in their cyclic movements, continually acting and reacting, one upon another, thus preparing by a refining process favorable conditions for bringing the denizens of the two worlds into closer proximity or rapport; our expectations cannot reach their acme this side of the grand hope that the day approacheth when we shall see our machinery run by the finer forces, even by electricity, magnetism, etc., directed by the invisible power of intelligence and will. The plausibility of this claim appears more reasonable when we reflect that we are told by the giant intellects returning from the spirit side of life, that a mighty crisis is hanging over the people of Earth; that mighty cycles, not only in the movements of the physical, but in the spirit world are about to meet, reforming their line of conjunction (so to speak) which, we repeat, produces great changes in the physical and mental conditions of life in the two worlds, the preponderating influence of which will give to the world of spirits such a power over earth's people, as never before witnessed. Be it remembered that the physical and spiritual worlds are closely inter-related, and ever move in their cyclic order with great correspondence—as the one advances, so the other advances. And now, judging from the phenomenal facts already occurring in Modern Spiritualism, we are almost ready to conclude that spirits exercise no small part in the government of the very planets themselves. For if they can control and give direction to the elements of matter, even to the forming of vegetation, the beautiful flower with the highest perfection in form, here, and arouse the evolution of living, animated beings, such as fish, birds, etc., as frequently seen in the circles of certain mediums; the production of human forms decked in apparel with jewelry, far surpassing in richness any article of the kind ever produced by human art: and in addition to these, when we see them extract from the elements of matter their native properties, such for instance as taking from fire the principle of heat, so that the medium under control can play with bars of red hot iron, melted lead, blazing petroleum, etc., as with a rose—with out any visible marks being left, or the experiencing of any sensations of pain: when we witness the dematerialization, even, of the medium's person or physical body, as is the case with some of our mediums, yes, converting living physical forms into particles to, fine for visibility; holding them in this state for some time, then restoring them to their tangible material form with consciousness of mind and bodily function; we ask, with all candor of mind, if it does not appear as if all of great Nature, in her phenomenal unfoldings, even including the vast planetary systems with all their grand cyclic movements through boundless space, are subject to the control (in a vast measure at least) of the angel world? What then, we repeat, is the present outlook of Modern Spiritualism? This being a Fact, we can but expect a new and higher influx of thought—thoughts that burn and breathe with living knowledge—yes, the earth shall be covered with wisdom as with the waters of the deep. Spirit angels from distant spiritual planets, under these auspicious condition, will combine their efforts with those of the earth, thus bringing to the brilliant stargazer new elements for thought in his astronomical researches; introducing new and more vitalizing substances with far grander methods of application to be adopted into the materia medica by the real physician. Oh! does there not go out with these a warning voice to the would-be teachers—the leaders and rulers in high places? Beware, we say, ye would-be lords and high priests over the children of men, lest ye find rostrums occupied, to your dismay, by other teachers whom ye know not of. Your hour is come, and your star is set. And ye giant intellects, whose pride is the exercise of your powers in the legislative, congress and senate halls; to you we cry, Beware! For do you not exercise your gifts from the nations whom you agree to serve, in almost every conceivable way, with rigor and oppression to the honest laboring poor; to add to your own luxuries, and fill your coffers with hard-toiled earnings of those whom you agreed to serve? Beware! we repeat, lest your positions be given into the hands of the disembodied, or rather the re-materialized sires of your country; so that even that which you seemeth to have shall be taken from you. Forget not that the chasm between time and eternity is bridged, and the gods (so to speak) are returning to earth, holding in their strong hand the sword of retributive justice. Mediums, dear mediums, a word of encouragement to you. Faint not by the wayside—be strong, be proud, yet humble in your great humanitarian mission. It is through you, as the agents employed by heaven's mighty phalanx, that the work of human redemption must, for a season, be carried on. Heed not the railings and false accusations of the ignorant and unfortunately obsessed against you. Be true to yourselves—true to your calling; you have many warm friends and strong defenders among you, while heaven's shining throng are ever bending over and around you; and the hour draweth near when they will be fully able to protect you from all manner of harm.

P. S.—Dear Bro. Roberts: When I seated myself to indite something under the caption of this paper, I had no thought what it would be. But in a trice, a powerful controlling influence took possession of me, especially of my mental powers, sending through my whole being waves of sensation, causing me to, seemingly, realize the truth of each declaration herein made. How much there is contained in it I will not now pretend to say, but will mail it to you for publication in the first number of *MIND AND MATTER*, vol. v., if you deem it worthy of publication.

J. H. MENDENHALL, Medium.

A General Offer.

For the good of the cause; benefit of the suffering and spread of spiritual light and knowledge. Any one subscribing for *MIND AND MATTER*, and sending me receipt and stamps for answer, with description of their temperament, age, sex, condition, and wants, I will give them, through spirit aid, one full treatment for disease, or for observation, or for development in mediumship, with valuable advice to suit each case (and medicine to the poor). We also give free use of hall, seance rooms, instruments, papers, etc., to lecturers, mediums, and investigators.

Address and apply to,

PROF. J. B. CAMPBELL, M. D., V. D.,
Pres't. American Health College,
Fairmount, Cincinnati, O.

Spirit Remedies.

Editor *Mind and Matter*:

DEAR FRIEND:—My spirit guides have given me two recipes for the cure of kidney complaints and catarrh, which I will send to any address for one dollar and one 3-cent stamp. Also, any one who will subscribe through me for *MIND AND MATTER* for one year, I will send them free. This offer to hold good for one year.

Yours truly, FRANK T. RIPLEY,
824 N. Penn St., Indianapolis Ind.

Medium's Home Association.

Owing to the failure to receive the amount (\$5,000) necessary to commence operations in connection with the serious illness of its president, Mr. Geo. Hall, it has been determined to turn over all cash subscriptions of the Medium's Home Association, to the Children's Progressive Lyceum of Cincinnati, Ohio. Subscribers who object to this disposition of their subscriptions, can receive the same by addressing the Secretary.

CHAS. S. KINSEY,
125 Hopkins St., Cincinnati, O.

Words to the Purpose.

TOWSON, Maryland, Nov. 19th, 1882.

J. M. ROBERTS, Esq.—Dear Sir—My subscription to MIND AND MATTER expires about this time, and I enclose \$2 (two dollars) for the next year. I am a very busy man; having served as a Judge of the third Judicial Circuit of Maryland for fifteen years, I have just been chosen for another term of fifteen years as a Judge of the Court of Appeals, the highest Court in this state. Notwithstanding the pressure of business, I never fail to take up MIND AND MATTER at the close of the week. I have had a knowledge of Spiritualism and the development of man into a higher condition through the transition called death, for about 30 years. I have observed the movement during the whole of that period, and have taken the different Journals. While the *Banner of Light* was controlled by William White, it was a noble defender of the cause. Now it is of no more use than a baby, in the line of battle.

Formerly Spiritualism had to contend with adversaries open, and perhaps honorable; now its dangerous enemies are of the vilest character; men who pretend to be Spiritualists, for the purpose of destroying it. You are the only one conducting a Spiritual paper who seems to fully comprehend the situation. Fight on and you will conquer. In other lands and other ages, truth has been crushed; but in a land where there is freedom of spirit, and where a free press cannot be silenced, it cannot be crushed.

You have my best wishes for your success.

Very truly yours,

GEO. YELLOTT.

[We thank Judge Yellott for this soul-stirring expression of his approbation of our efforts to do our part in the grand and triumphant march of Spiritualism. When such battle-scarred veterans and thoroughly informed Spiritualists as Judge Yellott approve of our editorial course, we can well afford to bear the carplings and cavils of the weak-kneed, half-hearted and canting peace mongers, who care more for peace than for right, justice and truth.—ED.]

Letter From R. M. Adams—Materializations, etc.**Editor of Mind and Matter:**

Again I feel it my duty to address you with a plain report or synopsis of the wonderful materializations I have seen the past summer; having been absent since last June, and only now come to the point where I can take up my pen and write.

I attended nine seances of Wm. Eddy and four of those of Mr. and Mrs. Bliss. What an improvement there has been with the Eddy seances since they first went out, twenty years ago; and since a few years at Ancora, N. J., as I attended them at both periods, and am able to judge. That most astonishing feat of stooping and picking up from the floor a piece of lace where a second before there was nothing, performed by spirits through Horatio Eddy, is now done by Maggie Brown. Once she passed along toward me with both hands extended, and took a small parcel of lace from under my knee, which she manipulated into a large shawl before my eyes. The next time she appeared she passed up to within a yard of me, and gathered a fragment of fabric from the fiddle-box, where there was nothing of the kind before to be seen, then touched the carpet twice, after which she returned to the cabinet with three shawls. Sometimes she would return to the cabinet with four shawls slung over her shoulders.

Mrs. Eaton is still an interesting visitor at those seances. She is generally the first heard to speak in the cabinet, and then comes out into plain view and talks, sings and jokes with those present.

Four other spirits who were prominent, and who lectured to those present, were George Fox, Dr. Baker, Mr. Brown and E. V. Wilson. Mr. Brown informed us that he was the spirit who preached the funeral sermon at Chittenden, Vermont. This took place several years ago, at the house of a neighbor of the Eddy Brothers, where they were called out. George Fox talks through the horn, out of sight. E. V. Wilson came out and talked several minutes, expressing much joy to see the work going on, and was a visitor at every seance. When he returned to the cabinet Dr. Baker appeared almost instantly. This spirit said he had been over the river seven years, and nobly exhorted his hearers to live good lives, and assured them, if they did, they need have no fear for the future. The doctor sat down amongst us and described the animals and other objects in the spirit world, and one almost forgot that it was a spirit who was talking, and not a mortal. Some one present made the remark that some of the faces of the forms appearing did not look natural, as they used to do, to which the spirit replied: "We do the best we can."

Many female spirits in white robes came out and called their friends up to them. Four forms called for myself, and I shook hands with them all. The touch was as mortal flesh. One of these forms gave me her name as "Mary Jewett," whom I knew and recognized. The other three gave names of which I knew.

I will say that since I gave you the account of the Bliss' seances last June, I attended another seance the last of September, and the manifestations were far more grand than ever before. There were as many as thirty materializations at that seance. Lizzie Hatch, Parepa Rosa, Captain Hedges, Billy the Bootblack, and a large number of females in white—among the latter Mrs. Hull, who was murdered by the colored man in New York city. Her name was first rapped out in the cabinet, and then she appeared a tall figure in white, calling all present up to shake hands with her. She came out several times, and at last, through "Rosie," the guide of Mrs. Bliss, requested that her husband in New York should be informed of her coming.

Billy the Bootblack soon came out of the cabinet, cutting up his usual pranks. He was asked

to dance, and began to whistle "Money Musk." As the music struck the tune he began out dancing. Another spirit came out also and danced. Mr. Dudley, of the *Banner of Light* bookstore, saw and recognized his brother.

It seems that the promises from the spirit world for 1882 are being fulfilled. My wife writes me from Boston that she is sitting twice a week with five mediums for the materializations, and that circles are being held all around her.

Fraternally, RILEY M. ADAMS.

Notice.

Medium We, Mrs. Anna Whitehead Bodeker, has obtained a copyright for a book, or circular, "Spiritual Truth," combining the truth, *Everybody is a medium*, and any one infringing upon the right, is hereby notified to refrain, amen and amen. Address MRS. ANNA W. BOEKER, 2801, Cor. 28th and Grace street, Richmond, Va.

5 Dwight St., Boston, Mass., Nov. 13th, 1882.

J. M. RONERTS:—Dear Friend:—Will you please insert the enclosed card and much oblige your friend

M. B. SPRAGUE.

A KIND OFFER TO HELP THE "VOICE."

We have received the following, and hope our friends will, if they feel so disposed, assist the *Voice* in the manner so generously offered by Dr. Mansfield. In writing, direct your letters to the Spirit you wish to hear from, enclosing the same in an envelope directed to Dr. Mansfield. A year's subscription to the *Voice* is included in the offer.

NEW YORK CITY, 100 West 50th Street.

MRS. M. B. SPRAGUE—Dear Madam:—Inasmuch as you have sent me your most interesting paper, the *Voice of Angels*, for the year past, free of charge, you may say to all such as will send you \$2.25, and a sealed letter to be submitted to their dear ones gone before, you to send me the package, I will write to it free of charge, for the month of November, sending the replies to you.

Kindly and brotherly,

JAS. V. MANSFIELD.

Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alterative they are perfect. They are a good Tonic to tone up the system.

Mrs. Sarah B. Mode, Modena, Pa.

" Marie Bayley, Yardleyville, Pa.

" Kate Bayley, Ocean City, N. J.

" Joseph Willard, 1620 South St., Philada.

" Cordelia Myers, 1702 Brown St., Philada.

" L. J. Walters, 732 Parrish St., Philada.

" Mary Ellen Van Kirk, 1702 Brown St.

" Ann Hensley, 937 Butonwood, Philada.

Mr. Sam'l Bayley, 2721 Cambridge St., Phila.

Mr. J. Willard, 1620 South St., Philada.

We might procure hundreds of names, as we have made and used in our practice, with those sold through the paper, 22,500 Lozenges during the last eighteen months, and the first dissatisfaction is yet to be heard from those using them.

When ordering, please name this paper. For sale, wholesale and retail by the proprietor, Dr. J. H. Rhodes, care of MIND AND MATTER office, 713 Sansom Street, Philadelphia, Pa. See advertisement in another column.

A NEW PROPOSITION TO SUBSCRIBERS FOR "MIND AND MATTER."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *observed* or not, in most cases, who by giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and three three-cent stamps.

DR. J. BONNEY, Controlling Spirit.

Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER.)

AN APPEAL TO THE KIND-HEARTED AS LIBERAL FRIENDS OF PROGRESS.

During the great flood in the Mississippi Valley, I was drowned out, lost nearly everything we possessed, including all my outstanding accounts, and after fourteen days of exposure and suffering, was taken out, reaching Vicksburg, where I was taken violently sick, and for six weeks confined to my bed; but now I am so far recovered as to attend to some business. My spirit band inform me that plenty of business is in store for me very soon; but we are destitute and without any means of sustaining ourselves (wife and self), until I can make a start.

Now, if some of the liberal souls will aid me by sending whatever amount they feel that they can, I will announce the same in MIND AND MATTER, and carefully keep your name and address and repay you as fast as I can after getting started in business. "I do hope you will feel like helping me at once. Of the vast amount of donations from the North, I am told "they are all distributed and there is nothing for you."

To those responding to this my urgent appeal we will be ever grateful, as it will be the means of placing me in a field of usefulness to others.

Yours in the cause of truth and progress.

DR. J. W. WOODWORTH, Healing Medium.

THE MANUSCRIPT for the "Freethinkers' Directory" is in the hands of the printers, but will be held open for names till Nov. 10. I shall give a full history of the organization of the Freethinkers' Association, and of the since annual conventions, and much other interesting matter. Have just had some splendid membership certificates printed for framing. So friends, help fill up the book with Freethinkers' names.

Membership, 25 cents,

Directory, 50 "

In all 66 cents.

Address—H. L. GREEN, Salamanca, N. Y.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.

Maquoketa, Iowa.] DR. A. B. DOBSON.

Another Generous Offer.

Any person sending me a subscription for "MIND AND MATTER" for one year, and two dollars and four three cent stamps, I will treat them for one month, sending diagnosis and whatever remedies are required, free of charge. Address,

PROF. J. J. HUBER, Box 202.

Atlanta, Georgia.

SPECIAL NOTICES.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

Mrs. Lizzie S. Green, clairvoyant, trance and materializing medium, 309 Longworth Street, Cincinnati, Ohio.

J. W. FLETCHER, the renowned Trance and Business medium can be consulted every day but Saturday, at No. 50 W. 12th st., N. Y. city.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

MRS. ANNA KIMBALL is for the present located in Peoria, Ill., lecturing for the society there. Her address is in care of I. G. Phenix, Peoria, Ill.

CHARLES E. WATKINS, Independent slate writer, will be in Cleveland, Ohio, from Oct. 20th, to Nov. 20th. All communications can be addressed to him there.

A. W. S. ROTHERMEL, contemplates making a Southern tour shortly, and any parties desiring to make arrangements with him can address him for a short time at No. 111 Myrtle st., Brooklyn, N. Y.

Charles G. Page, Medium, 364 W. Madison street, Chicago, Ill., gives private sittings from 9 a. m. to 5 p. m. daily. Public seances at 338 W. Randolph street, Sunday, Wednesday and Friday evenings.

The Second Society of Spiritualists of Chicago meets at No. 55 South Ada Street, between Madison and Washington streets. Services at 10.15 A. M. Lecturer, W. J. Colville.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.,) now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shea, Miss Mansfield and others.

MAGNETIC AND MEDICAL SANITARIUM.—Dr. J. Dooley has moved his office from 16 E. 7th st., to 1326 and 1328 Central st., Kansas City, Mo. Send for circulars for particulars, etc., to the above address.

DR. W. L. JACK, of Haverhill, Mass., can now be consulted at his residence, in Bradford, Mass., corner of Maine and Merrimack streets, (over Bridge opposite the dept.). Post-office address as usual at Haverhill, Mass.

MRS. S. E. BROMWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

To our German friends who can not read English and desire a German Spiritual publication, we would recommend the *Sprechende Waageplatz N. S.*, Leipsic, Germany. All communications to the above address will no doubt meet with prompt attention.

MRS. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

NOTICE.—To those afflicted with Chronic Diarrhea or Bowel complaint of any kind, no matter how long standing, I will send by mail, with full directions, a positive cure, on receipt of \$1.00 and two 3 ct. stamps. It is purely vegetable—has cured hundreds. Address, Dr. J. W. Woodworth, Vicksburg, Miss.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

PIERRE L. O. A. KEELER is at his home, Rockville Centre, Queens Co., N. Y., where all communications can be addressed to him. Mr. Keeler will devote the most of his time to independent slate-writing. He contemplates a trip South the coming winter. Any persons wishing to engage his services can address him as above.

RALPH J. SHEAR informs us that he will hold seances at his parlors, 217 Harrison ave., Boston, Mass., every Sunday and Thursday evenings, at 8 o'clock sharp. He is also ready for engagements in the city or vicinity, on application. Mediums can engage his parlors for business any other evenings or afternoons, on application to him at 217 Harrison ave., Boston, Mass.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or five for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Room, cor. of Wood and Walnut Sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.

The Rosicrucians hold outside circles every week in St. Louis, Mo., for spiritual investigation, tests and developments. Truth loving people can obtain admission either as visitors or members, by applying to Dr. Goodwin, 1310 Spruce Street, St. Louis, Mo. Progressive papers please copy.

Dr. G. Amos Peirce, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

The Independent Association of Spiritualists and Liberalists of New York city, hold public meetings every Sunday morning and evening, at Froebel Hall, 23 East 14th

MIND AND MATTER.

PHILADELPHIA, SATURDAY, NOVEMBER 25, M. S. 81.

Entered at the Post Office at Philadelphia, Pa.,
as second-class matter.PUBLICATION OFFICE,
Second Story, No. 713 Sansom Street,
PHILADELPHIA.

J. M. ROBERTS PUBLISHER AND EDITOR

RATES OF ADVERTISING.

Each line of nonpareil type, fifteen cents for the first insertion, and half this rate for each subsequent insertion. Business Cards and Continued Advertisements inserted at special rates. Electrotyped and plates will not be inserted. Payment strictly in advance. Advertisements intended for insertion, must be left at the office by noon of each Wednesday.

TERMS OF SUBSCRIPTION.

To mail subscribers, \$2.00 per annum; \$1.00 for six months; 60 cents for three months, payable in advance. Single copies of the paper, five cents—to be had at the principal news stands.

CLUB RATES FOR ONE YEAR.

Five copies, one year, free of postage	\$ 8.00
Ten " " "	15.00
Twenty " " "	30.00

This is a splendid opportunity for News Agents in all parts of the country, to realize a handsome profit without investing their cash capital.

Anonymous communications cannot be printed in this paper. Names and addresses should always be given, which will be considered confidential, unless otherwise expressed.

DR. J. V. MANSFIELD,
THE WORLD RENOWNED WRITING MEDIUM.

will answer sealed letters at 100 West 56th St., corner of 6th Ave., New York City. Terms, \$2.00 and four 3-cent stamps. Register your letters.

Instructions to Those Who Desire Answers
to Sealed Letters.

In writing to the departed, the spirit should be always addressed by full name and the relation they bear the writer, or one soliciting the response. Seal your letters properly, but not stitch them, as it defaces the writing matter. The letter, to secure attention, must be written in the English language.

Office Regulations and Requirements. One Seance of an hour, with one person in his presence, \$5.00. One " ½ hour, " 3.00.

OUR FIFTH ANNUAL VOLUME.

With this number of MIND AND MATTER, we commence the fifth annual volume of our publication. Four years ago, unknown to the spiritualistic public, we sent out the first number of this journal, little comprehending the mighty mission it would be called upon to perform in the advocacy and defence of Modern Spiritualism. Deeply interested in literary, scientific, industrial and socialistic subjects, we hoped to devote much of our attention and space to the elucidation of those general topics; but this was not destined to be. The pressing demands of Spiritualism upon our services soon overtopped all other topics, and compelled us to strip for one of the most desperate struggles that was ever made for the maintenance of a position that involved the highest interests of humanity. We had reached the advanced age of fifty-eight when we received the call to take up our unskilled pen, and enter the field of journalism to do battle for an unpopular and desperately opposed cause. We had little right to think we would prove equal to our purpose to be publicly useful, but time has proven the truth of the old proverb: "Where there's a will, there's a way." When we look back over the work performed by us during the past four years, and consider the difficulties and obstacles that we have overcome in that time; our heart grows strong, and our step light as we look forward to the future upon which we are about to enter. It is therefore mete, at this time, that we should acknowledge the various sources of the aid and strength we have received, and the co-operation of all who have in any way contributed to the grand results that have been accomplished.

To our spirit friends and helpers is our grateful acknowledgement first and most justly due. But for their ever generous and timely support, we realize how little, comparatively, we would have been able to effect. Not only to our immediate spirit relatives, and friends, who have so sympathetically cheered us on in our efforts to get the truths of the after life before mankind; but to our spirit guides and guardians who have kept watch and ward about us, do we mainly attribute the success of our efforts.

Next to them, it is due to the loving, patient, and self-sacrificing sympathy of our blessed and beloved wife and children, without which we could not have remained at our editorial post. Words will never express the gratitude we feel to them for their acquiescence in our necessary absence from a home that has been ever a heaven to us.

To our brothers who have relieved us from the cares of our mutual business, we deem it due,

that we should make this public acknowledgment of our grateful indebtedness for their cooperation and assistance, without which we could not have fought out the battle for Spiritualism.

To our immediate assistants in the various departments of our publication labors, one and all, we return our sincere thanks, and gladly testify to the uniform satisfaction and efficiency with which they have discharged their respective labors.

To our office pet, "Dick," the canary bird, we are indebted for many a soulful morning greeting and hourly melody, which touched our tenderest sympathies, and made us feel not only the brotherhood of man, but the brotherhood of all animated nature.

And to you, the kind, generous and fraternal friends and patrons who have so grandly stood by us through good and through evil report, and cheered us on with your substantial marks of confidence and appreciation, we would say; our one desire and hope is to prove worthy of the approbation you have so generously bestowed upon us. Ere another year rolls round you will realize how important has been the work which you have thus contributed to accomplish.

We are in the best of health, and confident that we will be equal to whatever may be required of us, in completing the work which we four years ago began. We will, as fast as possible, enlarge not only the field of our journalistic action, but hope to increase the variety and amount of reading matter without increasing the price of the paper. Our last week's absence in Massachusetts prevents us from giving much that would otherwise have appeared in this number.

To Mrs. F. and her spirit friends are the thanks of the patrons of MIND AND MATTER, as well as our own due, for their grand instruction they are giving to the world through these columns.

Readers, wishing you a profitable and useful New Year, we enter upon our journalistic march "From Atlanta to the Sea" and to the "Apple Tree of Apomatox" which, when reached, will have freed Spiritualism from the rebel hordes who threatened its destruction, but who, it is hoped, will yet live to realize the enormity of their treachery to their own, and humanity's interests.

THE LAKE PLEASANT LIBEL AFFAIR.

We take the following report of a part of the proceedings of the Superior Court at Greenfield, Franklin County, Mass., from the Springfield (Mass.) Republican, of November 16th inst:

"A bill was also found against the Directors of the New England Spiritualist Association, consisting of Dr. Joseph Beals of Greenfield, M. V. Lincoln and W. F. D. Perkins of Boston, A. J. Pierce of Providence, and A. Bullens and W. H. Gilmore of Chicopee. This indictment is for inserting a criminal libel in the *Lake Siftings* published in the *Religio-Philosophical Journal*, for the camp paper would not print it at all. As all the parties now indicted were not in the original complaint, they will claim a continuance, which will carry the case along. It was generally thought when the original complaint was made by Roberts, that the matter would be dropped, so the indictment was a surprise."

In order that our readers may know just what it is that these men are indicted for, we will herewith republish the false and scandalous preamble and resolutions. The persons not included in the original complaint are two of the directors, one of whom is Marcellus H. Fletcher, of Westford, Mass., one of the most active of the libellers. We copy as written and ordered to be published, from the *Religio-Philosophical Journal* of Sept. 2d, 1882, as the editor of the *Lake Siftings* refused to publish it as issued by the accused.

"LAKE PLEASANT, Aug. 22, 1882.
At a special meeting of the full Board of Directors of the New England Spiritualist Camp Meeting Association held this day, the following preamble and resolutions were made and unanimously adopted:

"WHEREAS, One Jonathan M. Roberts, the editor and publisher of a newspaper called MIND AND MATTER, and published in Philadelphia, has during the past few days, while upon the grounds of the New England Spiritualist Camp Meeting Association, grossly insulted the President of the Association, by shaking his fist in his face and the use of profane language; and in another case insulted Judge Patton, of Pennsylvania, by loud and obscene language too vile for record or publication; and in still another instance attacking the editor of the *Religio-Philosophical Journal*, and in a public place, using obscene and profane language, such as, 'You G—d d—son of a b—! You G—d d—villain!' 'D—d liar,' etc., and only ceasing when the police laid hands on him, and all these outrages having been committed upon the open streets of the camp and in the hearing of numerous ladies and gentlemen; thus not only bringing disgrace upon the cause of Spiritualism, but violating the rules of decent society

and endangering the good name of this Association; therefore it is hereby

"Resolved, That we instruct the police to arrest Roberts promptly upon repetition of any such offence against any person, and expel him from the grounds of the Association.

"Resolved, That we exceedingly regret the necessity which compels us to take this step, and in order that it be generally known that no such conduct will be tolerated upon the grounds of this Association, we hereby request that the proceedings of this meeting be published in the columns of the Spiritualist newspapers of the country and of the *Lake Pleasant Siftings*, and in all other papers having an interest in promoting the welfare of society and the peace and good order of camp meetings in general, and that a copy be furnished to Judge Patton and Col. Bundy.

"T. W. COBURN, Clerk pro tem."

The above slanderous preamble and resolutions have the appearance of having been prepared after a formal complaint had been made to, and a reasonable investigation of that complaint made by the Board of Directors who so ex-officially and zealously lent themselves to effect the injury to ourselves and MIND AND MATTER, which the originators of the plot intended.

Nothing could have been further from the facts in the case, as we now certainly know. In their anxiety to do us a public injury, these men, acting entirely outside of the authority vested in them by the New England Spiritualist Campmeeting Association, joined with a cabal of the friends of John C. Bundy, consisting mainly of the Brooklyn Bundyite contingent of half a dozen plotters and schemers against truth, and published that infamous and groundless attack upon us. We speak whereof we know when, we say that before the Board of Directors were summoned to convene, not at their usual place of meeting, but at the cottage of A. J. Pierce, one of the plotters and one of the indicted persons, that the preamble and resolutions were drawn up, as unanimously adopted, and were handed to one of the directors by the Bundyite lackey of the Brooklyn Bundyite contingent, to be taken to the meeting. Without taking any steps to inform themselves as to the truth or falsity of the libellous allegations, they passed these previously invented and cooked up falsehoods, and then adjourned to cackle over them, as hens over their newly laid egg. One of the accused, M. H. Fletcher, was boasting of this disgraceful exploit, when one of our friends heard him say that the Board of Directors had ordered our arrest on any pretext that could be found. We at once, and four days before the publication of the libel, addressed a note to Joseph Beals, President of the Association, informing him of what we had learned, and asked, as a matter of justice, that we should be informed if any such action had been taken by the Board, and if so, on what grounds it had been taken, and asked to be heard. Mr. Beals took no notice of our request, and we supposed that we would hear no more of the matter. Judge then of our surprise and indignation, when, on Sunday, August 27th, the last day of the camp meeting, the *Lake Pleasant Siftings* appeared, not only confirming what we had heard, but showing the vastly greater extent of the outrage perpetrated against us by our slanderers.

But one remedy remained to us, and that was to appeal for justice to the Commonwealth of Massachusetts, whose laws had been violated by the accused and indicted parties. The finding of that indictment by the Grand Jury of Franklin County shows that our appeal for justice was not made in vain.

John C. Bundy, who was on the ground, with his henchmen, S. B. Nichols, Judge Patton, Wm. R. and Thos. S. Tice, and who was at the bottom of this despotic transaction, having used his personal and extra-official tools, as far as he was able, to injure us; set about making good the work his henchmen had begun. Not only did he publish the libel in his *Journal*, but when his dupes were arrested, he sought to belittle the affair by saying in his columns that we were "playing bluff," and nothing would come of our complaint. He now knows better, perhaps. But not content to make himself a party to the illegal acts of the indicted Directors, he has managed to make the weak and malicious publishers of the *Olive Branch*, Utica, N. Y.; *Progressive Age*, Atlanta Ga.; and *Light for All*, San Francisco, Cal., parties to his slanderous intrigues. In his organ of October 14th, Bundy informs his followers that

"The certificate of character furnished J. M. Roberts, by the Board of Directors of the New England Camp Meeting, at Lake Pleasant, having been published in the *Journal*, *Olive Branch*, *Progressive Age* and *Light for All*, the individual is now so well known, that he needs no introduction to the public. His true character is established as that of a man unfit and unsafe to mingle with decent people; unworthy of notice except to be treated as a nuisance wherever he appears. His ravings in *Mud and Mutter* will legally fix his status whenever they are presented to a Grand Jury, should they be regarded as of sufficient importance to justify that trouble."

The beast who makes that threat is beneath our contempt. Had he been deemed of the least consequence, he would have shared with his Lake Pleasant dupes the consequence of their joint illegal and infamous conduct. He may not fare so well hereafter. We intend to hunt to extermination these howling grinning hyenas, and they will do well to do us all the harm they can while they can, for their end draweth near. Not always will the name of Spiritualism be cursed with such moral turpitude.

"GOING! GOING! THE THIRD AND LAST CALL!
GONE!"

Col. Bundy has evidently assumed the role of an auctioneer, and has been crying off the *Religio-Philosophical Journal* in a way that betokens a total prospective sacrifice. Week before last we noticed the tempting offer of Col. Bundy to get people to appear to favor the journal, by giving them his paper four weeks for nothing. That offer has evidently amounted to nothing, for Col. B. already withdraws it and tries another dodge to keep up the appearance of a circulation for his organ. As we want to do what we can to keep the *Journal* afloat as long as possible, we give our readers the benefit of the last distressing offer of the publisher of the *Journal*. Here it is. In the last number of that paper, Col. B. says, in large and glaring typographical display:

"To new yearly subscribers for 1883 the *Journal* will be sent free from the receipt of the subscription to December 31st, 1882.

"To those who have never taken the paper and who desire to know something of it before subscribing, it will be sent *Four weeks free* on the reception of a request to that effect.

"Friends who are interested will please make known these offers to their acquaintances, and obtain subscriptions for the new year when they are ready to subscribe. Caution! Friends will please not send in names under the proposition of 'one month free' to those who have *never* taken the paper, without first having obtained from their acquaintances a request to have it sent."

This desperate announcement is followed by a leading editorial address headed, "To each Subscriber, Personally," in which Col. Bundy says:

"Now that the excitement of the political contest is over and people have more time to think of other matters, we desire to call your individual, special and immediate attention (the Italics are Col. B.'s) to an important subject; one which as a true Spiritualist, with a heart full of devotion to Spiritualism and a deep desire to have your friends and neighbors enjoy the same glorious knowledge you possess, we feel you will be deeply interested in. * * *

"Appealing as the *Journal* does, to the higher nature of man, spiritually, morally and intellectually; attempting to elevate and instruct rather than to either amuse, or pander merely to the marvellous in the human mind; standing firmly for the provable and the good; barring out all that is doubtful, or evil in its tendencies; occupying this ground, we say, the paper in the very nature of things must meet the active, and often, virulent and malicious opposition, of the undeveloped, immoral and superstitious classes, one and all. This is to be expected; history proves it the rule. This being the case it follows that the more highly developed and intellectual class to which the *Journal* appeals must needs come to its aid and steadily and persistently assist our efforts in every possible way. *This must be done with the same zeal and perseverance which is exhibited by those who oppose the policy and methods of the paper.* (The Italics are Col. Bundy's.)

"Despite the tremendous antagonism which the *Journal* has aroused among those who from various causes oppose its methods and policy; despite jesuitical treatment in some quarters and bald, unblushing falsifying in others; despite all combinations and deep laid schemes to check it in its onward course, or to suppress it entirely; despite all this, it has steadily held its way and during the three months last past has increased its subscription list over corresponding months of last year, fully eighteen per cent. This is, under the circumstances, most encouraging; for it has been done by sheer force of its own momentum, or nearly so, with scarcely an effort on the part of old subscribers to increase its circulation. But encouraging as is this exhibit, we are frank to say that we cannot continue to bear the burden without the immediate and zealous assistance of old readers in canvassing for new subscribers. (The Italics in this instance are our own.—Ed.) There is not a friend of the *Journal* who reads this statement but can get from five to twenty new yearly subscribers before Christmas, if only a proper effort is made. Give the *Journal* one thousand new yearly subscribers before New Year's day, pay up arrearages and renew for another year and you will be aiding the *Journal* to do more effective work in the future. Readers the *"Journal"* belongs to you in common with the publisher. His interests are yours in so far as the advocacy of Spiritualism from the standpoint of the *"Journal"* is concerned. Your duty to support the paper, is equal to his to give you the truth and nothing but the truth so far as it is possible to do."

We ask the subscribers to the *R.P. Journal*, whether it were possible for Col. Bundy to tell them, more plainly than he has done, that the *Journal* has been and is a burden that he can carry no further with such support as they have given him in the past, and that he will not carry it further "without the immediate and zealous assistance of old readers and new subscribers. For nearly five years Col. Bundy has been pursuing the "policy and methods" which it now so be-syphoning portrays to its indifferent and derelict friends, only to find their numbers steadily and rapidly decrease until desperation stares Col. Bundy in the face. Col. B. cannot rationally expect these faithless admirers of him and his policy to act any differently in the future from what they have acted in the past; and therefore one construction can be put upon this "third and last call" upon their "special and immediate attention to an important subject." That subject is the extinction that threatens the *Journal*.

Col. Bundy plainly intimates that the *Journal* will stop unless the "old readers and new subscribers" come to its support, as they have never done before, since Col. Bundy has been at its head. Col. B. just as plainly intimates that if the paper stops, there will be no returning of advanced subscriptions and it must not be expected. The policy and methods of Bundyism are enough to be the death of anything to which it attaches itself, and we are not in the least surprised that it has so nearly destroyed the once prosperous and influential *R.P. Journal*. We are sorry to

see such a wreck of a once useful and flourishing publication, and cannot but think that it is without a parallel in journalistic annals. The fate of the *Journal* should be a lesson to all persons who undertake to substitute hypocrisy, selfishness, and dishonesty for sincerity, public spirit and truthfulness, in the management of a Spiritualistic publication, or one that claims to be such. Mankind has become too thoroughly informed to be deceived by the hollow professions of those who would mislead and misuse them; and this is shown in a remarkable degree in the case of the *Journal*. The editor of it has done little else, ever since he took his seat in the chair from which S. S. Jones fell by the bullet of an assassin, goaded to frenzy by the enemies of Mr. Jones, than to profess what he has never practiced, and to practice the very opposite of what he professed, until few indeed are the number who pay the least attention to his professions and promises. Bundyism has at last become such a stench in the nostrils of even Bundyites, that they turn from it with loathing and disgust, and they are willing the festering nuisance should subside forever. "Tis true, but pity 'tis, 'tis true."

THE IDEOLOGY HUMBUG.

Week before last we criticised an attempt made by LaRoy Sunderland, in the *Truth Seeker*, to explain away the phenomenal facts of Spiritualism, on a theory which he designated "Ideology." Having, as he alleges, at an early period of the Spiritual movement, adopted his "Ideology" theory, Mr. Sunderland has grown old in pondering over his cherished delusion, until it has become a serious question whether he has not so overtaxed his reason, as to have reached a premature senility. Finding his theoretical hobby stumbling and falling at almost every step, over the facts of Modern Spiritualism, Mr. Sunderland instead of dismounting as any rational rider would do, to see what the real nature of the trouble with his hobby might be; he tries to keep his seat, and to console himself with the basic idea of his "Ideology," that the stumbling blocks in its way are only chunks of mysticism about which his hobby cares nothing, even if it breaks its neck. Of all the quaint and absurd methods of explaining away the unanswerable facts of Spiritualism, Mr. Sunderland is entitled to wear the palm, when he brings forward, in a vein of seriousness, the idea or theory that spiritualistic phenomena from the rap onward is but mysticism. In the *Truth Seeker* of November 11th, Mr. Sunderland says:

"I made no attack upon Spiritualists, and only alluded to a few aspects of the subject that I thought should relieve our allies from any necessity in the future of complaint of Mr. George Chainey or any other infidel, merely because we cannot invest in any form of mysticism."

In reply to which we say that Spiritualism, is, and can be, in no sense allied with the soulless materialism of Mr. George Chainey, or of any other Infidel, as Mr. Sunderland designates them. Spiritualists have no occasion to seek any such inconsistent alliance as that, and are too well informed to desire to invest in any such dead and soulless waste of effort. If "Infidels," as Mr. Sunderland calls them, imagine there can be any alliance between Spiritualism and Materialism, as those respective designations are usually understood, the sooner the illusion is dispelled the better. As well might it be expected that there could be an alliance between life and death. But let us return to Mr. Sunderland and his "Ideology" idea, that Spiritualism is mysticism, and spiritual phenomena mystical. He says:

"I never thought that I could explain the 'mystic rap,' and so I stated in my 'Fraternal.' I admit all the facts. Nor do I suppose the name of any one living or dead could be given, whose opportunities have been better than my own for witnessing all the different phases of that class of mediumistic phenomena of which the mystic rap is the type. The 'rap' is by far the most appropriate for designating both the phenomena and the human movement that 'by faith' is founded upon it."

Well, all we have to say to that is, that if Mr. Sunderland knows as little about his "Ideology" as he does about spiritual phenomena and spiritualistic knowledge, he is sadly deficient in information about that, which he boastfully claims to know the most about. There is nothing mystical about the *rap* that does not apply mystically to any other manifestation of human intelligence and will; and if Mr. Sunderland does not know this after such vast opportunities of observation as he claims to have had, he is to be pitied. Is it any more a reason, good or bad, that Mr. Sunderland should regard the spirit rap as *mystical*, because he does not understand the method by which it is produced; than that he should regard any other manifestation or expression of human thought, *mystical*? Does Mr. Sunderland know how he thinks or how it is that others understand his thoughts? If he does, he would solve a most perplexing metaphysical question if he would impart the secret to his fellow men. If one method of manifesting and expressing thought is *mystical*; then all methods of doing it are equally so. The fact is that none of them are in any sense *mystical* but purely natural. To the ignorant man, the telegraphic and phonographic methods of transmitting or manifesting thought is incomprehensible, and he would have just as much reason for saying the tick of the telegraphic instrument was *mystical*, as Mr. Sunderland has to call the spirit rapping *mystical*. Natural things, to the ignorant, seem ever *mystical*, and the result of supernatu-

ralism, when there is nothing mysterious or *mystical* about them to those who are well informed as to the causes that produce them. Mr. Sunderland says:

"I have witnessed all that this rap has done. It is for this reason that I do not invest in this form of mysticism."

Well, if it will make you any happier, Mr. Sunderland, don't do it. Nobody is asking you to invest anything in it. Certainly no one expects you to swap your pet hobby of "Ideology" for anything so real and substantial as "this form of mysticism," as in your "Ideology craze," you call Modern Spiritualism. To use Mr. Sunderland's own words we would say of him and his "Ideology" hobby, that "under the control of faith and his own idea of 'Ideology,' it would be of little use to ask him to be rational or respectful to Spiritual mediums and Spiritualists. Some people are so lacking in spirituality, that they cannot conceive of anything more sublimated than their corporeal and mortal forms, and it would appear Mr. Sunderland is one of them. That is their common misfortune; but by the light of spiritual facts we know that misfortune will not always continue. The time will come when they will only be too glad to avail themselves of spiritual mediumship to confess their earthly short-sightedness. Mr. Sunderland is so gross in his nature, that he cannot conceive of the existence of a human spirit, unless it assumes the *ideological* corporeality of the ghosts of ignorance, stupidity and superstitious imaginings. To such ridiculous extremes does "Ideology" carry people, when ridden as a hobby. But let us follow the "Ideological" maniac a little further. He says:

"Mr. Perry was so much infatuated with his own idea of his 'wonder' that he failed to notice what I said in my 'Fraternal' of nature's order and laws. In this [nature's] order, people who reject mysticism sincerely and honestly confide, while we can perceive with one eye half way open, that in all forms of 'faith' in mystical phenomena, real or imaginary, this order is more or less ignored. Nature's order has made no arrangements for God's and ghosts except as poetical fancies. It has made no provisions for gods or ghosts to be born of human mothers."

And this is what comes, when "Ideology" takes possession of an ignorant egotist, who claims to say what is and what is not consistent with natural law. Such mental unfortunates are sure to imagine every person crazy who disagrees with them as to the reality of their "Ideological" vagaries. Mr. Sunderland has conceived the preposterous idea that Spiritualists have faith in human gods and ghosts, as crazy a misconception as ever entered the head of a crazy votary of "Ideology," as it is found rampant in every lunatic asylum in the world. Just as irrational is Mr. Sunderland's ideas that Spiritualism is a form of mysticism, and that Spiritualists do not fully recognize the universal, unalterable and eternal order and law of nature. Well, it must be acknowledged that an adapt in "Ideology," as Mr. Sunderland claims to be, can idealize any absurdity that suits his purpose. Ought not that acknowledgement satisfy Mr. Sunderland and allow him some little sleep of nights. His disturbed condition of mind bodes him no good. A little rest will allow his ideas to take a more rational direction. But in order to show the alarming stage of Mr. Sunderland's "Ideology" craze, we quote him further. He says:

"And here, to show how great the error is when 'mediums' think to pry into locks where nature furnishes no key, I ask attention to the large proportion of their number that become insane."

Is it not very evident that Mr. Sunderland thinks there are mediums who are as insane as himself, and who like him seek to pry into locks where nature gives them no key? We never met with a medium who ever attempted anything so insane as that, and therefore conclude that such cases are but the product of the "Ideological" vagary, that seems to possess the mind of Mr. S., to the exclusion of reason or common sense. But, in order to allow Mr. Sunderland to show how keenly we appreciate the hobby riding business, as exemplified by such of his fellow egotists as A. J. Davis with his Harmonial hobby, and Dr. J. R. Buchanan with his Psychometric hobby, we quote him as follows:

"But I will here state what I know as to the hole of the pit whence that ism, (Psychometry) was digged. An M. D. whose unfounded assumptions I exposed in New York when he lectured forty years ago, has recently donned the garb of 'Christian Spiritualist.' And to increase his stock in trade, this 'M. D.' has made his psychometry endorse the bogus spirit-photograph of what he calls 'that noble woman, the virgin mother of Jesus.' The Spiritual press has pronounced that spirit photograph a fraud; and psychometry declares it genuine. Moreover this same 'M. D.' has recently claimed to have introduced Spiritualism by a mesmeric experiment he performed in 1842. (See the first number of a Spiritual quarterly, issued in Boston, entitled *facts*.) Thus in his book, published in 1842, this 'M. D.' claims to have discovered so much that there can be little or nothing left for any other man or woman to discover. Here is what he says: 'Such has been my progress in these experiments that but few important principles have been left for future discovery,' (Sketches of Buchanan's Discoveries in Neurology, page 70)."

We would say to Mr. Sunderland, that if Dr. Buchanan, had displayed a tithe of the egotistic shallowness that he, Mr. S. is displaying in riding his "Ideology" hobby upon Spiritualism, he would hardly have gained the prominence he has as a proficient in Neurological science. It will take something more than the vaporings of Mr. Sunderland to deprive Dr. Buchanan of his well

earned reputation as a pioneer in the department of psychological investigation. Notwithstanding Dr. Buchanan's pedagogical idiosyncrasies, he is entitled to be regarded as a learned and experienced teacher of truths that mankind greatly need to know; and for this we thank and honor him. But in order to show what a fool a man can demonstrate himself to be, we will quote, finally, for the present, the following self-evident nonsense. Mr. Sunderland says:

"And now bear in mind that while there are a dozen or more factors in mystical phenomena that are unknown, there are four that are known:

"1. The mystic rap is sporadic in occurrence. So it is, so was, and so it will be. This is known. (By whom? How? When? Ed.)

"2. The movement based by faith on this rap is

a mental epidemic, as really as any Methodist revival ever was. It is a human movement as really as Christianity is human. [Who was ever fool enough to think or say it was not? Ed.] Its motive power is faith in human ideas, both false and true. Its trances are human, and its mediumship spread by the well known laws of sympathetic imitation, and they are to be accounted for and fully explained by Ideology." (That is what any irrational inmate of Bedlam would say. Ed.)

In closing, we would say that Mr. Sunderland, like many other men, seems to have outlived his usefulness to himself or anybody else, but must nevertheless be tolerated, with such patience as we can, as a lingering supernumerary on the stage of progress and advancing knowledge.

HOW THINGS PROCEED.

In the Bundyite organ of November 13th, 1882, we find the following characteristic announcement:

"One Jonathan M. Roberts, of Philadelphia, has again got into the clutches of the law. He was last week bound over in the sum of \$1000 in a suit for criminal libel on Mr. W. R. Tice. As he was already under bonds for his good behaviour toward this gentleman, he can hardly plead the "baby act" a second time with good grace."

It is by such methods as these that John C. Bundy, the usurping successor of the murdered S. S. Jones, in the control of the *R.-P. Journal*, and his Brooklyn contingent, hope to injure us and the paper we are conducting. It is proper that we should state a few facts that may throw some light on this last movement of our enemies to injure us and benefit themselves. Three weeks ago we received a letter from a friend in Boston, stating that one of the Directors of the New England Camp Meeting Association, had informed a mutual friend, that the said Directors had made a great mistake in libelling us, as they had done, and that in order to prevent us from going to Greenfield to prosecute our complaint against them, that Wm. R. Tice was to have us arrested in New York City, on some charge gotten up for that purpose. Two days before we proposed to start on our mission of justice, a warrant was served upon us at our office, to answer a charge of libel preferred against us by Wm. R. Tice. Reaching Magistrate Martin's office, we asked to see the complaint, and found that the complaint was based upon three publications, one in *MIND AND MATTER* of May 7th, 1881; one in same of Dec. 3, 1881, and one in same of Nov. 4th, 1882. The two first mentioned publications were produced in evidence in the trial of the indictment against us in April last, and were used to secure a conviction in that case, and were virtually adjudicated in the result of that trial. Mr. Tice's counsel seem to have so regarded the matter, for to give an appearance of some new ground of legal proceedings against us, they coupled with the former adjudicated publications, a publication of Nov. 4th, inst., which contains nothing of a libellous character whatever. We hardly think that District Attorney Graham, will countenance this kind of trifling with the administration of justice. At all events we assure all who have any interest in the matter, that we will not plead the "baby act" whatever that brilliant quotation may mean. The man who pleaded the "baby act," in our view of the case, was Col. John C. Bundy, who, when confronted with his cowardice at Lake Pleasant, went whining to the Directors, and persuaded them through his henchman, S. B. Nichols, and the Brooklyn contingent of Bundyism, to become his cat's paws to rake his burning chestnuts out of the fire. That the new complaint trumped up against us may or may not have been a diversion in favor of the Lake Pleasant coadjutors of Bundy, is a matter we will not decide. If it was so intended it failed, as may be seen by the result as reported in *The Springfield Republican*, copied in another column. The conspiracy to injure us does not seem to be making much headway. We have no reason to feel unhappy about it.

FORETHOUGHT AND THE JUDGMENT No. 3.

BY A. G. HOLLISTER.

In Peebles' book of Immortality, p. 207, Dr. Beecher is represented as saying by the lips of N. C. Maynard, "I had not been long in the world of spirits before I was taken to the temple of self-examination and left alone. The silence was most painful. My memory seemed unaccountably vivid. My earth life passed before me like a panorama. I seemed to see everything, especially myself. My very being was as glass. Not only my acts, but my motives seemed to rise before me. It was the judgment! And yet a judgment tempered with mercy!"

In the same work, p. 96, Aaron Knight, one of Peebles' spirit guides, is represented as saying, "Many persons in spirit life, when they look back upon their earthly existence, see in it so much that is weak and childish, if not positively revolting, that they do not desire others to look

upon it. It is a painful subject to them. But the time comes to all human souls, when it is necessary for them to unveil all their earth life to the clear sunlight of the spirit world about them, for by so doing they put themselves in accord with their surroundings. Unity cannot exist where there is deception, or hiding any of the past conditions of life."

The last witness quoted, illustrates the propriety and even necessity of disclosing the deeds of one's life, to the light of God in our fellow creatures, who have themselves passed this kind of judgment, and are presumed therefore to stand in power over that nature which leads souls to commit acts for which they should feel shame, or remorse, in the light of purer and more exalted intelligences.

Here, ancient and modern revelations witness to and confirm each other. John says: "This is the message we have heard from Him, God is light, and in Him is no darkness. If we say that we have fellowship with Him and walk in darkness, we speak falsely, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship with each other" (1 John i, 5.) It was doubtless for this reason that Jesus testified "There is nothing covered that shall not be known. That which you speak in the dark, shall be heard in the light, and that which you spoke in the ear in closets, shall be proclaimed on the housetops" (Luke xii.) The people to whom this was addressed, dwelt much upon their house tops, which were flat, and surrounded by a wall or parapet.

The second volume of *MIND AND MATTER* contains a communication purporting to be from the spirit of U. A. Boyden, a Boston physician, which says: "Actions become more vivid in spirit life; that is, unencumbered by mortal body, you become more susceptible to every thing you meet.

* * * In the mortal state you can veil your actions and thoughts, there (in spirit life) you cannot do so. There is not a sin, a wrong mortal action, but what is engraved the same as a name on a tombstone, here in the mortal state; and but what the eye of a spirit reads it thoroughly in the after life. And it is this that forms your accusation there—this is your atonement, and hell. Your secrets are no longer veiled. They are open to the eyes of every spirit. This to me, at first, was a terrible atonement, not that I had done any awful deed, but simply I saw then and there, the rottenness of my fellow creatures. Remember this! and when you cross to the other side, try and carry a clean tombstone so that when any brother or sister spirit looks on you, you can stand unblushing before them."

Is there a remedy for such an ill state of things when produced by unwise conduct? We believe there is, but only through mortification and suffering, far greater than it would have cost to have made an honorable record in the first place, if people could but see the inevitable consequences of folly, before trespassing against the light within. And this is doubtless one reason why, in the present time, the doors of spirit intercourse are so widely thrown open, and these testimonies given, that those who will learn by other's experience, may thence derive sufficient motive, to obey the light given them.

The following testimony purporting to emanate from the spirit of Fanny Moore, is copied from *MIND AND MATTER* of December 20, 1877. "In this mortal life, I was giddy, vain, and frivolous. I lived a fashionable life. I devoted my time to the adornment of my body, and very little to the adornment of my mind. To all women who desire the kind of life I lived while in the mortal state, I will say—your poverty in spirit will be dreadful. Be warned in time, for you see those you loved when here—you will see your loved ones far removed from you. You cannot reach them because you are not pure enough; and this privation will bring to you such regret as no mortal lips can express. Do not think that you chased your hours away in this mortal life so grandly that you will not reap a return in spirit life, for it will come upon you with such power—such remorse—that it will crush you for the time. Though there is that bright angel Hope to ever guide and cheer you onward, you cannot progress until you have made full atonement for all your mispent hours and wrong acts."

Another form of judgment was illustrated to Fitz Hugh Ludlow, previously quoted, who relates as follows, an experience he underwent while attached to the body. "Standing upon a mountain peak, appeared a serene old prophet, whose face was radiant with a divine majesty. In his look, his form, his manner, was embodied all that glorifies the sage; wonderfully did he typify the ideal of the bard—

"His open eyes desire the truth;
The wisdom of a thousand years
Is in them."

"All that science, art, and spotless purity can do to enoble humanity, had ennobled him, and I well nigh knelt before him in an ecstasy of worship. A voice spoke to me from the infinite, 'Behold man's soul in primeval grandeur, as it was while yet he talked with God.'

"Hurried away through immensity, I came somewhere in the universe upon a low knoll, flaunting in a growth of coarse and gaudy flowers. Half way down its slope sat a hideous dwarf, deformed in body, but still more terrible in the soul, which ogled one through his leaden eyes, or broke in ripples of idiotic laughter over his lax and expressionless lip. One by one he aimlessly plucked the flowers among which he was sitting. He pressed them to his bosom, and leered upon them as a maniac miser looks upon his treasures, and then, tearing to pieces their garish petals, tossed them into the air, and laughed wildly to see them whirling downward to strew his lap. In horror I averted my face, but a strange fascination drew it back to him again, when once more the terrible voice sounded over my shoulder, 'Behold thine own soul!' In agony I cried: Why, oh why? Sternly, yet without a thrill of passion the voice replied, 'Thou hast perverted thy gifts, thou hast squandered thy opportunities, thou hast spurned thy warnings, and, blind to great things, thou playest with baubles. Therefore behold thyself thus!'

"In speechless shame I hid my face and turned away. Now, as with the descent of a torrent, all my violations of the principles which I saw revealed, fell upon my head from the heights of the past. It was no bewailing over the inexpediency of any deed or thought which I then uttered; from the abysses of my soul a cry of torture went up for discord which I had caused in the grand harmony of universal law. The importance to mere temporal well-being of this act or that, made no difference in the inconceivable pain which I felt at its clear remembrance. Whether

in the past, I was confronted with a deliberate falsehood, or a fictitious addition for the sake of symmetry to an otherwise true recital, the horror was the same.

"It was not consequences to happiness that troubled me, but something of far mightier scope, for I looked upon some little pulse of evil, which at its time, had seemed to die away in the thought, and lo, in all the years since then, it had been ceaselessly waving onward in consecutive circles, whose outer rim touched and invaded the majestic symphony of unalterable principles of Beauty and Truth. Before the presence of that beholding, there was no such thing as a little wrong in all the universe."

Though this last experience was procured by artificial means, it no less strikingly illustrates the operation, and in common with others, proves the certainty, of an important physical law. And is it not what we are here for, among types, illusive shadows, and the rudiments of nobler things, that we may learn through suffering, the necessity of exact obedience—and to eradicate by voluntary discipline and self-sacrifice, all desires that might in any way interfere with the universal harmonies—and to subordinate all our wishes, will power, and action to the control of the highest wisdom, so that after we have gained our final station amid the supernal and perfect glories, we shall not by any mistake, mar our relations to eternal order?

For not only do our volitions mould our own internal conditions, but the discoveries of reason, clairvoyance, psychometry, and observed natural phenomena prove that the radiating effects of our activities, are constantly influencing for good or ill, all matter and all mind with which we are connected. Non Spiritualists have testified upon what they claim to be scientific data, that "It is as if the universe was one vast picture gallery, in some part of which the entire history of this world, and of each individual, is shown on canvas, sketched by countless artists with unerring skill."

Prof. Hitchcock in "Religion of Geology," says, "The discoveries of modern science show us that there is a literal sense in which the material creation receives an impression from all our words and actions that can never be effaced, and that nature through all time, is ever ready to bear testimony of what we have said and done. Men fancy that the wave of oblivion passes over the greater part of their actions. But physical science shows us that those actions have been transposed into the very texture of the universe, so that no waters can wash them out, and no erosions, commination, nor metamorphoses can obliterate them. The principle which I advance in its naked form is this. Our words, our actions, and even our thoughts, make an indelible impression on the universe. Thrown into a poetic form, this principle converts creation into a vast sounding gallery; into a vast picture gallery; into a universal telegraph."

Prof. Babbage remarks: "The air is one vast library, on whose pages are forever written all that man has ever said or woman whispered." Not less are we writing our personal histories upon human intelligences that ever surround us.

It is thus that human beings are ever moulding surrounding elements to correspond with their internal states of will, and hence reap from surroundings, the same in kind as the seed they sow, with the increase usually returned by the elements to whatever is grown in them, and through this means the actor is blessed or cursed by a mechanism which is measurably within his own control. Can it be fairly shown that there is anything in nature more lawless, more inharmonious, confused, conflicting, erratic and destructive, if as much so, as the fitful gusts of passion, lawless impulses, and irrational conduct frequently springing out of the uncultivated, undisciplined, unsubdued natural heart of man? Man, formed to rule, first, in power and dominion over his own spirit, and when this is brought into subjection and harmony with the laws of universal order, which cannot be effected without persistent and uniform obedience to the laws of order, he will be drawn by the attraction of the new spirit that will come within him during the transforming process, to that superior life, intelligence and harmony, from whence the principles of order emanate.

For it must be evident to all discerning minds that harmony cannot exist without order of some kind, nor order without obedience to law. Hence God Himself is submission to law and order, and none of His creatures can ever enjoy perfect and permanent happiness, without filling by obedience the measure of light that He gives them, a light emanating from the realm of perfect order, beauty, and harmony, and designed to lead souls thither. For as man is a progressive being, he who lives to all the light he has to-day, will have more to-morrow, "The path of the just, being as a shining light which shineth brighter and brighter unto the perfect day."

EDITORIAL BRIEFS.

FRANK T. RIPLEY has changed his address to 82½ North Penn Street, Indianapolis, Indiana, where all communications for him should be addressed.

We invite especial attention to the inspired article from the pen of J. H. Mendenhall, published on the second page of this paper, which is so singularly opportune in giving the first number of our fifth volume to the world.

We want all our subscribers to know that our papers are mailed regularly every Thursday before six o'clock, and any failure to be received on time is the fault of the post-office department, and complaints should be made to them for non-delivery.

We invite the attention of the public to the advertisement of Mr. Alfred James, medium, in another column, and we commend him to the public as a medial instrument, considering his powers in that direction as even greater and more important than ever before,

Light for Thinkers, a Liberal Spiritual paper, published at Atlanta, Georgia, comes to us freighted with liberal thoughts and spiritual truths. May its "light" never be less, and may a goodly number of "thinkers" seek for it. W. C. Bowman, editor; G. W. Kates, associate editor. Terms \$1.00 per year.

MR. F. O. MATTHEWS holds circles every evening at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents. Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

DR. D. J. STANSBURY, informs us that under the direction of his spirit guides, he has made arrangements to remain in Cincinnati, Ohio, during the present month, and can be addressed for business, test seances or medical examinations, till further notice, at 320 West 7th Street, Cincinnati, Ohio.

MR. A. F. ACKERLY, of Brooklyn, N. Y., informs us that he has taken rooms at 304 West Madison street, Chicago, Ill., where he can be seen or addressed for seances. Mr. Ackerly will also have MIND AND MATTER on sale at his rooms, and will also forward any subscriptions he may receive for the same.

We omitted, last week, to notice the *Medium's Friend*, of Terre Haute, Indiana, which presents a very neat appearance, in its new dress. The *Medium's Friend* is one of the spiritual papers that are advocating Spiritualism, not as a scientific or religious matter, but a truth to mortals, given through the various gifts of mediums. We congratulate its publisher on the evidence of its vitality.

DR. WM. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuvolence and Its Uses," and makes the following generous offer. Any person sending him one year's subscription to MIND AND MATTER, and one 3-cent stamp, he will send them the book postpaid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

We would call the attention of the afflicted to the advertisement of Mrs. C. M. Morrison, of Boston, Mass. (see another column.) Mrs. Morrison, we can recommend personally, as being a remarkable instrument for treating disease, and many hundreds of testimonials could be given of the remarkable cures performed through her. Let the afflicted apply by letter, or in person, to Mrs. C. M. Morrison, Box 2519, Boston, Mass.

We have received a letter from W. F. Jamieson, in which he accepts a challenge from Dr. J. C. Phillips of Omro, Wis., to debate with Prof. Wm. M. Lockwood, President of the Spiritual Society at Omro. We have forwarded the letter to the Secretary of the Society at Omro, Dr. J. C. Phillips, and shall wait with some anxiety for news from the seat of war, which we hope the Secretary will kindly forward.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

DR. HORACE M. RICHARDS, magnetic physician and healer, whose wonderful powers are duly attested to by many to whom he has brought permanent relief from pain, and (so-called) incurable disease, is for the present, located at 254 N. 9th Street, in this city, where he can be addressed in person or by mail. His preference is to treat patients in their own homes when convenient. Dr. Richards specialties are the cure of chronic alcoholism, and of the tobacco habit in all of its forms.

WM. BAKER FAHNESTOCK, M. D., informs us that he has taken his departure from Lancaster, Pa., for the winter. The Doctor will continue his offer (as per notice) of his book, to new subscribers for MIND AND MATTER, and any person wishing to secure one of them, can send to him at Walhalla, South Carolina, where all communications must be addressed until further notice. We trust the Doctor will enjoy his Southern residence this winter and return to us in the spring with renewed health and vigor.

E. G. GRANVILLE, M. D., 1502 East Twelfth street, Kansas City, Mo., has forwarded the inaugural address of Dr. Joshua Thorne, delivered at the opening of the Kansas City Hospital College, which we are compelled to omit for want of room. Kansas City is the first to found such a medical college where medicine, not prejudice, will be taught, and where truth will be recognized, no matter from what source it may come, and the Liberal citizens feel proud of their action in the matter.

We wish them success, and trust that their worthy example will be followed by many cities, so that Reformed Medical Colleges will be the rule, instead of the exception.

MRS. SUSIE WILLIS FLETCHER, whom, it was expected, would have so far recovered as to continue her lectures in Frobisher Hall, is at the present

moment in a dangerous condition, and it is uncertain when she will be able to appear again. Mr. J. Wm. Fletcher, who was to have lectured at Springfield, on Sunday last, is suffering from an affection of the eyes, rendering public speaking impossible. It is expected that the Frobisher Hall meetings will reopen on Sunday next, on which occasion the meeting will be made free, and Mr. and Mrs. Fletcher, if able, will officiate. Mr. Fletcher is able to give private sittings at his residence at 50 West Twelfth street, New York City.

MRS. AMELIA COLBY, the gifted liberal Spiritual speaker, occupies the rostrum of the First Association of Spiritualists of Philadelphia the present month. The appreciation which her large and intelligent audiences tender to her, gives evidence of an increasing interest in the minds of the people for liberal and progressive ideas. Mrs. Colby is a very fine medial instrument, and her guide and control, Thomas Paine, taxes her organism to the utmost, in order to give his advanced ideas of truth and liberty to the people of America, even as he labored to give them liberty in the days gone by. Long may she live to be used as an instrument to promulgate the truth to mortals.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant and magnetic healer, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. He will also visit patients at their residences, if desired. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. The Doctor has started private developing circles, arrangements for which can be made by addressing him at 252 Franklin St., Philadelphia, Pa.

MRS. ADELINA M. GLADING occupies the rostrum of the Second Association of Spiritualists at Thompson Street Church, Philadelphia, Penna., every Sunday evening, her control "Hoolah" answering questions handed in by the audience. The questions are well answered, and the variety of thought that is evolved, as the different questions are read, embracing such a wide range and variety of ideas to be met, show the spirit guide of the medium, "Hoolah," to be possessed of great powers of discrimination as well as intelligence; and the attention of the large audiences testify their appreciation of the efforts of the spirit to impart the information which she has been enabled to gather in a century of spirit life. Mrs. Glading gave a benefit to the Children's Progressive Lyceum, and also one for the benefit of the Association. Mrs. Glading also, in addition to her Sunday evening lecture and answering questions, holds a circle at the Church every Thursday evening—admission 15 cents. Sunday evening no admission is charged, a regular collection being taken up. We are glad to see this awakening interest manifested at the Second Association, and think they are taking a step in the right direction. The answering of questions from the audience is instructive and interesting, and in this phase of mediumship Mrs. Glading has developed very rapidly and bids fair to arrive at prominence. The questions are not to be of a personal character, but to be of general interest to progressive and thinking minds, and we hope to see these meetings well sustained.

Wonderful Clairvoyant Powers.

Editor of Mind and Matter:

The Spiritualists of Oakland and San Francisco have been, of late, enjoying a rare treat in the wonderful clairvoyant powers displayed by Jesse Shepard, who has, on a number of occasions given public exhibitions of a test character before crowded audiences.

I was one of those fortunate enough to be present on several occasions, when Mr. Shepard would call upon strangers and skeptics to come upon the platform and receive astonishing proofs of the most wonderful clairvoyance, and tests of spirit identity ever given here. Name after name would be spoken by this wonderful instrument without a single failure. The invisible influences through him would speak to friends in the flesh as though nothing existed to mar or prevent intercourse with the spirit-world. His tests and communications given in this way are most startling and positive. I am acquainted with many persons who have been converted to Spiritualism by proofs given by Mr. Shepard.

Last Sunday upwards of forty tests were given by him, which, indeed, created a sensation. A German gentleman, named Konold, received a communication in the German language, from his mother who could not speak a word of English. She spoke to her son just as if she were in her earth-form. She told him what he carried in his pockets, and repeated a hymn which she used to sing to her son when a child, forty years ago in Germany.

It seems almost impossible for one person to possess so many phases of absolute mediumship! A hard skeptic, with whom I am acquainted, made the remark, that nothing he had seen in Spiritualism was so convincing and difficult to explain as the universal gifts of Jesse Shepard. When we hear an unbeliever say of such tests as the above: "that is all done by collusion and mind reading," we may ask him to explain the marvellous musical powers displayed only by Jesse Shepard, and if he be bold enough to attempt a solution on material grounds; we may ask him still further what of Jesse Shepard's physical tests? and so on all through the innumerable talents that heaven has showered on this most gifted of living mortals.

Since Mr. Shepard returned here we have had demonstrations and exhibitions of the following phases: singing by Sontag, Malibran, Parepa, Rosa, Kate Hayes and other great artists known to operatic fame—singing soprano through a male organism; we have heard the famous Lablache sing basso, making a vocal scale of over four octaves, combined in one vocal organ; we have listened to the marvellous delicacy and artistic elegance of the immortal Mozart on the piano; besides the brilliant performances of such musicians as Gottschalk, Talberg and Mendelssohn. We have attended public concerts managed by such controls when, in the grand climax of the duett, sung by Sontag and Lablache, the immense piano would lift bodily from the floor and come down with a tremendous crash, shaking the entire building.

We have been present at private seances when the Greek harp would play in every part of a large room while Mr. Shepard sat at the piano playing—when, at the same time, voices would talk to the sitters and give startling tests. He has given independent slate-writing here, and all other forms of writing and impressionistic tests. He has developed a number of remarkable mediums, and given so many other proofs of his mediumship that I cannot put them on paper.

And yet with all these different gifts I have not mentioned that of Oratory. In this Mr. Shepard has no rival to-day; as has been clearly proven by the orations and essays which appeared in the "Chicago Times," and which the ablest scholars and critics declared to be equal to the eloquence, logic and wisdom of Lord Bacon himself.

It is rumored that Mr. Shepard intends to retire to private life and give no more exhibitions of Spiritual phenomena, but I believe this can hardly be possible.

Yours truly,

JNO. WALDRON.

488 Milwaukee Avenue, Chicago, Ill., Nov. 16, 1882.

BROTHER ROBERTS:—As it may reach the parents and relatives and convey consolation to them, and, at the same time, serve to give warning to erring young men; I am impressed to report to you for MIND AND MATTER a communication from a repentant spirit, given in my presence last night through the mediumship of Mrs. Bromwell, of 671 West Madison street, in her dark seance. It was substantially as follows:

"Friends:—Though not long in spirit-life, I will give you my experiences. I am a young man. Under the influence of intoxication I was tempted to lead a dissipated life that quickly ruined me. I finally forged my father's name. My father had a high position in the East, and I could not bear to appear again before my mother. I went to a hotel and took poison. I am very thankful to this medium for permitting me to control her. She is the only medium I can control. I have been often in this circle to get strength, and I can now speak through her. The Egyptian lady (the medium's control) kindly assisted me. I am so glad that I am thus able to manifest to you. This is the way to grow out of my earthly conditions. My name is George White. Good night.

Hoping some person who can verify this communication will do so through MIND AND MATTER I am

Fraternally yours,

BERNARD KIHLHOLZ.

E. V. Wilson Fund—Subscription for Bonds.

We invite the attention of the many friends of the late E. V. Wilson to the following proposition, and trust they will cordially and promptly act upon it. It is a perfectly safe transaction and will enable Mrs. Wilson to save the homestead where the mortal remains of her parents and other friends. A good start has already been made in obtaining pledges to join in the loan, and all that is needed is a little effort to raise the whole amount. Mrs. Wilson is advised by competent real estate brokers and her lawyers that enough of the property can be sold within two years to pay off the loan, and save the homestead to her and her permanently invalid son. The prompt payment of the interest will be guaranteed by the trustee. Friends do not hold back.

"Whereas, the estate of the late E. V. Wilson is in debt, and the farm of 240 acres and homestead of the family are under mortgages that must soon be paid; and, for the purpose of raising a fund to relieve the family and save the estate, it has been determined to create a loan, by issuing one hundred and sixty bonds, of one hundred dollars each, drawing interest at four per cent, per annum, and secured by a mortgage or trust deed on the said homestead and farm, to be executed to a trustee for the benefit of the bondholders, the principal of said bonds to be due on or before ten years from date; and whereas, said premises are of value sufficient to secure said bonds, and the completion of the proposed loan will enable the family to gradually extinguish the debt by selling a portion of said premises in parcels: Therefore, we do hereby agree to take, and do subscribe for the number of such bonds we have below set opposite our individual names, to be delivered to and paid for by us, at \$100 each, when all of such bonds shall have been subscribed for as aforesaid."

These subscription papers for signatures will be sent to friends upon application to Mrs. E. V. Wilson, Lombard, Du Page Co., Illinois.

Lombard is a thriving suburban town, and only 20 miles (one hour ride) from Chicago, on the North Western Railroad. Farm adjoins the town.

Another Generous Offer.

Editor of Mind and Matter:

All persons who will send me the price of your paper for one year and fifty cents extra, I will answer by independent slate writing, two sealed letters to their spirit friends:—(the names of said spirit friends must be written in full.) The answers will be written on Slates independently. The slate with the writing on will be sent by express for fifty cents additional. My regular price is, gentlemen, three dollars and ladies, two dollars. Address

C. E. WATKINS.

Cleveland, Ohio.

MIND AND MATTER.

ADVERTISEMENTS.

PRO. J. J. HUBER, (of Mechanicsville, Iowa,) has located in Atlanta, Georgia, where he would be pleased to exert his power in healing the sick, or in developing mediums. Terms, Five dollars and four 3 cent stamps, for the first month, diagnosis and remedies included, and two dollars per month afterward, provided further treatment is need. Address, PROF. J. J. HUBER, Box 262, Atlanta, Ga.

American Electric Medical College.

Fall course of Lectures begins September 14, 1882. Spring course begins February 11, 1883. Fees—One course of Lectures, \$75.00. Graduation, 30.00. WILSON NIGELLY, M.D., Ph.D., Dean, 188 and 190 W. 5th Street, Cincinnati, Ohio.

ASTONISHING OFFER.

SEND two 3-cent stamps, lock of hair, age, sex, one leading symptom, and your disease will be diagnosed free by independent state writing. Address, DR. A. B. DOBSON, Maquoketa, Iowa.

THE PHANTOM FORM.**EXPERIENCES IN EARTH AND SPIRIT LIFE.****Revelations, by a Spirit, Through the Trance Mediumship of Mrs. Nettie Pease Fox.**

Mediumistic Author of "The Golden Key, or Mysteries Beyond the Veil;" "A Search for the Temple of Happiness;" "The Unattained Attainable," etc. Bound in cloth, \$1.00. Sent postage paid to any part of the world.

This is one of the most deeply interesting Spiritualistic works ever published. Given in Narrative form by a lady whose Earth Life was one of Strange Vicissitudes, Startling Events, and Wonderful Mediumistic Experiences. After many years in Spirit Life she returns to earth, and through the fully entranced organism and powers of another, gives her earth history, followed by Revelations from Spirit Life, interesting and instructive to those who would know of the Condition, Opportunities and Employments of those who have crossed the "Narrow stream meandering these two worlds between." A better understanding of this Remarkable Book may be obtained by consulting the following table of a few of the many subjects upon which we have revelations from the Spirit World.

Death Foretold—Death-bed Visions and Revelations—Is there Another Life?—Angel Ministration—Spirit Prophecy Fulfilled—Saved from a Horrible Fate by Spirit Warning—A Father's False Representations Corrected by the Spirit Mother—Life Saved by Spirit Power—My Death Foretold—My Sudden Departure from Earth Life—Some Spirits still Worship a Personal God—Spirits Attend a Marriage Ceremony of Earth—Marriage in Spirit Life—Temple of Science—Library—Modes of Travelling—Visiting Another Planet—Meeting of Husband and Wife, whose earthly marriage had been unfortunate, and many important revelations are given of life and its employments in the Spirit World, deeply interesting. Only \$1, sent postage paid to any part of the world.

Address, D. M. & N. P. FOX, Ottumwa, Iowa.

E. G. ANDERSON,

LAWYER, GENERAL BUSINESS AGENT & PSYCHOMETRIC READER

Ferndale, Humboldt Co., California.

Power has lately been developed in me to delineate character, and sometimes to give great tests of spirit return to those who send me a lock of their hair, their own hand writing, with their age and sex. Address as above and enclose one dollar and three 3-cent stamps. The money will be refunded to those who are dissatisfied after giving me a fair trial.

DR. ABBIE E. CUTTER'S Electro-Medicated Amulets!

The directions for compounding the roots and herbs of which these Amulets are composed were given by Dr. John C. Warren, who was in earth life a skillful physician and scientific chemist. After being prepared they are magnetized by spirit chemists, then charged with electricity, and sent on their life and health giving mission, preventing the germs of Diphtheria, Small-pox, Croup, Scarlet Fever, Catarrh, and all contagious diseases from developing in the system. Some members of the spirit band at Wickett's Island Home, will go with each Amulet sent out, and every person who orders one becomes a member and co-worker with the band who have this land work in charge. They are great aids for developing spiritual gifts.

Price by mail 90 cents. Diagnosis or Communication with Amulet \$1.00 in stamps, or registered letter, as this is not a money order office.

Address, DR. ABBIE E. CUTTER, East Wareham, Mass.

Vitapathic Healing Institute,

508 First Street, Louisville, Kentucky. For the cure of all classes of disease. For information address with three 3-cent stamps WM. ROSE, M. D., MRS. WM. ROSE, V. D., 508 First St., Louisville, Kentucky.

EXTRAORDINARY OFFER.**FOUND AT LAST****A SURE CURE FOR HEADACHES AND CATARRH.****THE "LITTLE GERMAN DOCTOR'S"**

HEADACHE AND CATARRH SNUFF. It will relieve the most distressing attack of Catarrhal Headache instantly, and cure Colds in the head and Catarrh, if it is persistently used. Price for a few months 15 cents per box, or 2 boxes for 25 cents. Postage Free. Prepared only by JAMES A. BLISS, Wakefield, Mass.

AMERICAN HEALTH COLLEGE

—AND—

Vitapathic Medical Institute,

Incorporated by the State of Ohio. For teaching and qualifying the highest grade of Health Doctors and Ministers of Life, for the cure of all diseases of body and soul. Also

VITAPATHIC SANITARIUM,

In a Beautiful Location in FAIRMOONT. For treating, Boarding and Nursing all classes of Invalids, and for curing every variety of Physical and Mental Diseases, and all Chronic, Nervous and Female complaints. Here in this Health Institution, is employed, with greatest force and highest skill, all the vast Vitalizing Powers of Nature, through Vitalized Medicines, Food, Water, Air, Heat, Light, Electricity, Magnetism, and highest, everlasting, Vital Spirit.

PROF. J. B. CAMPBELL, M. D., V. D.

Founder, President, and Physician-in-Chief, Fairmount, Cincinnati, Ohio.

EXPENSES.—In the Sanitarium for Room, Board, Fire, Light, and Nursing when needed), with full daily Vitapathic Treatment, range from \$15 to \$25 a week, according to cases. The charges here are very low, because the cures are made so quickly, and, furthermore, because diseases are cured here that cannot be cured in any part of the world.

WANTED—A gentleman or Lady with \$200, to take interest with a Physician in his practice and drug store. A first class chance for one who wishes to make the study of diseases and medicines. For particulars by letter or in person to "Doctor," 329 South Fifth street, Philadelphia, Pa.

"SUTTONIA"**MAGNETIC CARMENT CO.**

Magnetic Bed Sheets, Magnetic Insoles, for Cold Feet and Imperfect Circulation, Magnetic Lung Protectors, for Coughs, Colds, etc. Magnetic Appliances for Rheumatism and Paralysis. Magnetic Appliances for every and all Diseases, no matter of what kind or how long standing.

CURES GUARANTEED.

The Most Important Discovery of the Nineteenth Century is Healing of the Sick, and Prevention of Disease by the use of Magnetism and Electricity.

Principal Office, 1101 GREEN ST., Phila.

Agents Wanted in Every City and Village.

NEW INSPIRATIONAL SONGS,**BY C. PAYSON LONGLEY,**

Author of "Over the River," and other Popular Melodies.

The following are entirely new: Beautiful Home of the Soul. Come in thy Beauty, Angel of Light. In Heaven We'll Know Our Own. Love's Golden Chain. Our Beautiful Home Over There. The City Just Over the Hill. The Golden Gates are Left Ajar. Two Little Shoes and a King of Hair. I am Going to my Home. We'll All Meet Again in the Morning-Land.

OTHERS IN PRESS.—The following by the same author, and sung by J. Frank Baxter, Sullivan and others, are also on sale: Gathering Flowers in Heaven. We're Coming, Sister Mary. Who Sings my Child to Sleep? Oh! Come, for my Poor Heart is Breaking. Once it was Only Soft Blue Eyes. Our Beautiful Home Above.

Single song 25 cents, or five for one dollar.

Address C. P. LONGLEY, 1305 Washington St., Boston.

SPIRITUAL MEDIUMS.**SPIRITOLOGY.**

WORKING WITH THE ANGELS FOR THE GOOD OF MANKIND.

A Favorable Opportunity For All**ANY PERSON CAN HAVE, EITHER.**

A brief written communication from a spirit friend—(see statements and requirements below)—or a curative trial healing treatment by spirit power; or brief information and advice about business or other affairs, for only 35 cents, through

DR. G. A. PEIRCE, Spiritopathist, or Clairvoyant; Test, Healing, writing, Business, Lecturing and Trance Medium, Clairaudient, Psychometrist, etc. For 35 cents, \$1.10, or \$2.10, (more received), as desire services, he will send to order and post office address of any person, by letter, either a communication from a spirit friend, person or relative, from statements in the order, of such spirits name in full at time of decease, sex, age and relation to the applicant; (other tests given for identification); or a diagnosis of the disease; or a prescription of needed remedies; or a powerful curative trial healing treatment, by magnetized card, letter, or other vehicle, prepared for the case by the eminent and successful spirit physicians and healers, Drs. J. Abernethy, G. W. Hurlbut, B. Rush, W. Seaver and others, through this medium (for many years his guides and helpers); or a definition of character or information and advice about a stated subject, or matter of business, social, matrimonial, or other affair; or a treatment to develop mediumship; or to cause dislike for tobacco, opium and intoxicants; or to remove and cure obsession or possession, causing fits, insanity and other irregularities. Requirements: in all cases send a lock of the patient's (or applicant's) hair, or recent handwriting, real name, sex, age, and (for disease) description of disorder, except for a written test diagnosis, or examination for disease, then omit disorders and send \$1.10 for that.

Address, DR. G. AMOS PEIRCE, P. O. Box 129, Lewiston, Maine.

WOULD YOU KNOW YOURSELF?**CONSULT WITH****A. B. SEVERANCE,**

THE WELL-KNOWN

PSYCHOMETRIST AND CLAIRVOYANT.

Come in person, or send by letter a lock of your hair, or hand-writing, or a photograph; he will give you a correct delineation of character, giving instructions for self-improvement, by telling what facilities to cultivate and what to restrain, giving your present physical, mental and spiritual condition, giving past and future events, telling what kind of a medium you can develop into, if any. What business or profession you are best calculated for, to be successful in life. Advice and counsel in business matters, also, advise in reference to marriage; the adaptation of one to the other, and whether you are in a proper condition for marriage; hints and advice to those that are in unhappy married relations; how to make their path of life smoother. Further, will give an examination of diseases, and correct diagnosis, with a written prescription and instructions for home treatment, while, if the patients follow, will improve their health and condition every time, if it does not effect a cure.

DELINQUENCY.

HE ALSO TREATS DISEASE MAGNETICALLY AND OTHERWISE. TERMS—Brief Delineation, \$1.00. Full and Complete Delineation, \$2.00. Diagnosis of Disease, \$1.00. Diagnosis and Prescription, \$3.00. Full and Complete Delineation with Diagnosis and Prescription, \$5.00. Address A. B. SEVERANCE, 19 Grand Avenue, Milwaukee, Wis.

SALLIE L. MEGRANAH, Psychometrist and Symbol Clairvoyant. Readings of character and life-line symbol \$1.00. Business questions answered ten cents apiece. Life-line hand-size symbols in oil colors \$1.00 for reading which will be deducted if a painting is ordered, price according to size and subject. Requirements for all the above, lock of hair, age, sex, married or single, in applicant's own writing. Also the following general symbols, painted to order on academy board, 10x12 inches, for \$5.00 apiece. Two mate pictures, "Spirit Communion" and the "Triumph of Spirit Return," "Celestial Harmonies." The "Spiritual Progress of the Ages" the latter holds too much to paint on so small a space, but will be painted in reasonable terms on canvas of desired size and price. Address, 791 West Madison Street, Chicago, Ill.

J. V. MANSFIELD, TEST MEDIUM, answers sealed letters at 100 West 56th Street, southwest corner Sixth Avenue, New York. Terms, \$3.00 and four 3-cent stamps. Register your letters.

J. V. MANSFIELD,

TEST MEDIUM, answers sealed letters at 100 West 56th Street, southwest corner Sixth Avenue, New York. Terms, \$3.00 and four 3-cent stamps. Register your letters.

MRS. S. FAUST,

LETTER MEDIUM.

Communications by letter for persons at a distance, terms \$1 and two 3-cent stamps. Address, No. 936 North Thirteenth street, Philadelphia, Pa.

DR. B. F. BROWN, LATE OF LEWISTON, MAINE,

Answers sealed letters at 100 West 56th Street, southwest corner Sixth Avenue, New York. Terms, \$3.00 and four 3-cent stamps. Register your letters.

MARY A. CHARTER, Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,

Magnetic and Electric Healer, Developing, Business and Test Medium, New England House, Blackstone St., Boston.

MARY A. CHARTER,</div

SPIRIT COMMUNICATION.

ALFRED JAMES, MEDIUM.

November 8, M. S. 32.

PYTHAGORAS.
(The Samian Sage.)

I GREET You All.—It is just exactly six months that I have been fighting my way through adverse conditions to reach you here. [I am glad you have been able to overcome all the difficulties that have been in your way.] I may say that the first part of this communication, will, after I am through, leave no doubt in your mind that Pythagoras, the sage of Samos, is the Prometheus of the Greeks, and I was worshipped after my death under that name. To be a sage and philosopher in ancient times was not a very difficult affair, because it was always a spiritual affair. All sages, in ancient times, were more or less mediums. But in your day they are more learned, materially, because of the different opportunities that you have to acquire knowledge. I received from a spirit the doctrine of metempsychosis, and I find that there is something in it, but only in the way you were speaking of to the gentleman when you entered the room; that is the spirit envelopment of the medium. I also devoted myself considerably to Euclid's works and was the first, in Greek history at least, to find the properties of the hypothenuse, or fourth element; and it has been revived a great deal spiritually in the theory of the fourth dimension of space, [Zollner's theory]—a lame attempt to find out spiritual things by theory. There is another point upon which we must admit we are imbecile, and that is in attempting to understand the properties of life in matter. We can understand the materialized demonstration of it, but we cannot understand how it combines, and how surrounding atoms coming together produce thought. There are spirits in my sphere who understand this thing; but the knowledge of it cannot be forced upon the matter of this planet as long as there is such a determined opposition to spiritual things. All the spiritual things of the present day, as felt by the majority of mankind, are nothing more than adhering to old myths and stories of antiquity. There is no way to find out the elements of mind in any readier way than by seeking the God principle within yourselves. In that way you draw to yourselves a combination of the brightest intellects from the spirit world. All morality, as taught by me in my "Golden Verses," was simply the result of observation and experience, and I received many of my precepts from the poets before my time, Homer, Hesiod and others; and all of the sages in those days taught their own doctrines to certain schools of men, who retired into their caves or gardens, and there all such minds were moved in-trance, in the same manner that I move this man to-day. Sometimes they were conscious, and sometimes when the deepest thoughts were given, in a deeply unconscious state. All gods and goddesses have grown out of names, to signify certain qualities that exist within the human body, such as patience, perseverance and all other virtues; and even the passions are represented in Grecian mythology, and were so understood by the learned of my day. And, as the cross is the symbol of the Christian religion; so these gods and goddesses were the symbols of certain appetites, passions and virtues. There is an approach of the noblest, highest and purest intelligences in the spirit world towards this earth, but between you and these spirits lies the magnetism of ignorance which hampers every intelligent spirit and keeps it from expressing what it really wishes to, when it does control a medium, and this magnetism is thrown off daily by mortals, and intercepts progression; and although you stand forward in the strife, you will find few at the present day with intelligence enough to comprehend what spiritual phenomena they get. And why should they care for more, when they will not understand what can be demonstrated. At my time it was just as difficult to make a man understand truth, as it is to-day—that is we labored under the difficulties of superstition. Priestcraft always stands in the way of progression. The more ignorant the hearers of a priest the less work he has to do; and the more enlightened they become the more difficulty he has to maintain his position. Therefore you will always find these teachers of superstition, enemies to progression. The ancient nations of the world, at my time, had more intercourse with each other than you would now expect; and, I, living as I did, almost at the same time, as Confucius the Chinese philosopher, I met with some of his disciples and compared with them our respective teachings; and you will find that the "Golden Verses" of Pythagoras, and the "Wisdom Precepts" of Confucius have a sameness in their teachings. You will also find that the first great teachers living more natural lives—nearer to nature—did not express themselves with the elegance of some of the younger poets and philosophers; but in the very beauty of simplicity. Instead of using learned words to express your thoughts, it is best to put your ideas in the simplest form possible. You will thereby avoid misconception; you will, also, be better understood. It has grieved the spirits of my day to look from their schools of philosophy in spirit life, and see the progress of those superstitions that kill the soul, all over this great planet. It is almost impossible to uproot them, unless you commence with the child in the mortal form. There is another great difficulty with all spirits, Christian, Mohammedan and Pagan, they are so imbued with superstitions, that even if they reason themselves out of them at maturity, when they come to what is termed death—the earliest impressions being the most vivid, and marked the deepest upon their spirits, holds them in the meshes of superstition for long years after in the spirit life. So there is nothing I know of that will redeem mankind so effectually as educating the child properly—spiritually especially. And I also see that this impress of superstition is marked upon the seed that makes the infant in the mother's womb. It grows with the first root in that womb; and I tell you that it is here that this radical reformation must take place. But a false modesty chains people's intellects at the present time, in the mortal life. It is at the very commencement of life that the purification must begin; and out of this will grow such an intelligence that superstition will no longer find a resting place in any mind. Six hundred years before the Christian era—in my time—these points were well understood, but they have been lost in the confusion and Babel that followed

after. The principal power in the fostering of superstition has been ambition—men's ambition to rule by any means whatever. They cared nothing for truth and it was a set: "What I promulgate or die." War is one of the grandest destroyers of progression. That is, it inflames men's passions—and passionate reasoning is always wrong. Cool and calm deliberation is the best saviour I know of, and one that I would recommend to all spirits and mortals. There is one who will follow me here to-day, approaching nearer to you, who can discuss the ethics of the Christian and Pagan religions, better than any man or spirit that I know of, and his name is Ammonius Saccas. He can throw more light upon the Christian superstition, because he is one of the founders of it. And, therefore, with my blessing to you all, you can sign me Pythagoras.

[We take the following concerning Pythagoras from Thomas's Dictionary of Biography.—Ed.]

"Pythagoras, one of the most celebrated philosophers of antiquity, was born in Samos about 600 B. C. Very little is known with certainty respecting his personal history. His father was Mnæsarchus, a merchant, and generally believed to have been a foreigner, (not a native of Samos,) but whether a Phoenician or a Pelasgian is uncertain. He is said to have been first instructed in his own country by Creophilus, and afterwards by Pherecydes in Syros. There was a prevailing belief among the ancients that Pythagoras travelled very extensively, visited Egypt, Babylon, and even India. That he visited Egypt seems very probable, and it is perhaps not improbable that he journeyed as far as Babylon. The notion that he included India in his travels would seem to have no other ground than the circumstance that certain doctrines of his bear a striking resemblance to some of those held by the Indian Brahmins or Buddhists. He not only taught the doctrine of metempsychosis, (or transmigration of souls,) but, like the Hindoos, made this the ground for inculcating the duty of kindness and tenderness towards animals, and of abstinence from their flesh. It is related that on a certain occasion he interceded to prevent a dog from being beaten, saying that he recognized in its cries the voice of one of his friends who had died. Pythagoras attached great importance to the study of mathematics. He is regarded as the inventor of several important geometrical theorems, among which may be named the following: that the three angles of a triangle are together equal to two right angles, and that in any right angled triangle the square formed on the hypothenuse is equal to the sum of the squares of the two sides. He is said also to have been the inventor of stringed musical instruments.

"It is said that Pythagoras first made use of the word *philosopher*, applying it to himself. He had, we are told, witnessed the various public games of Greece, and came at length to Phlius, in Achaea. Leon, the king of that country, was delighted with his ingenuity and eloquence, and asked him what art or profession he followed. He replied that he was a philosopher. Leon asked him wherein philosophers differed from other men. Pythagoras answered that at the public games some were contending for glory and others were buying and selling for the sake of gain, but there was one class who came simply as spectators, so in human life there were those who, regarding as unworthy of a wise man the desire of fame or gain, sought above all to become wise; those he called philosophers, or lovers of wisdom.

"Pythagoras differed essentially from the other celebrated teachers of wisdom among the ancient Greeks, in that he combined the character of priest with that of philosopher. He appears to have given great attention to the means of acquiring influence over the minds of men, and for this purpose established a secret brotherhood among his disciples and followers. He had certain doctrines of which he spoke only to his chosen disciples, which, being strictly limited to those within the favored circle were called *esoteric*. Other doctrines were freely communicated to those without, or to the people at large: these were called *exoteric*. One of the necessary parts of the discipline of his pupils was the practice of absolute silence. According to some authorities, they were required to maintain a silence for five years, and during that period were not allowed once to behold the face of Pythagoras; but this is probably an exaggeration.

"So great was his authority with his disciples that when any one asked why they believed this or practised that, they were wont to answer, *autos ephē* (or *ephē*), i. e. 'he himself said so,' (in Latin, *ipse dixit*.) which was regarded as the most efficient mode of silencing all cavils or doubts.

"Pythagoras, on returning from his travels, settled at Crotona, in Italy, where for a time he seems to have possessed an almost boundless influence over the minds of the people. Many of the most wealthy and influential among the citizens of Crotono joined the brotherhood, which soon became the controlling power in the state. Its extraordinary success appears to have rendered its members so arrogant that they became objects of jealousy and bitter hatred to those who were not admitted to the favored circle—that is, to the large majority of the populace. An attack was made upon them while assembled in one of their general meetings. The building in which they met was set on fire, so that a great number of them perished in the flames; only the younger, and more active, it is said, were able to escape. According to one account, Pythagoras himself perished with the others on this occasion, though some writers state that he died at Metapontum soon after the expulsion of his disciples from Crotona. A similar action took place in other parts of Italy; many of the Pythagoreans were killed, and many others were driven into exile. The brotherhood as an organization was completely suppressed. Amid the uncertainty which prevails in regard to the history of Pythagoras and his doctrines, we can form only an imperfect conjecture respecting the greater number of his religious and philosophic tenets. None of his writings are extant; and what we know of his philosophy is derived mainly from writers who understood it very imperfectly."

"Such is substantially all that is historically known of the Samian sage, one of the most remarkable men that ever trod the earth; but, read in the light of the above communication from his spirit, after twenty-five hundred years abode in spirit-life, how wonderfully do they display the secret of his undying influence over the generations of men who have succeeded him since upon the earth. We would call the reader's attention to the spirit's statement, that for six

months his purpose had been frustrated, by the infernal influences which had overcome the medium, Mr. James, and taken him from the control of the intelligent and sage spirits who had been and were using him to give the truth to the world. To Bundyism in its meanest and vilest form, was this deplorable result due; and upon the guilty souls of its leaders must rest the moral responsibility of that fearful wrong against truth, right and justice.

We have reason to infer, although the fact seems to have been carefully concealed under a mountain of fabulous legends by his followers, that Pythagoras after his death was worshipped as the Greek god Prometheus; since his life work so nearly accords with the benevolent actions of the Greek divinity. Says Smith's *Greek and Roman Biography and Mythology*:

"Eschyle, in his trilogy *Prometheus*, added various new features to it (the legend about Prometheus as contained in the poems of Hesiod), for, according to him, Prometheus himself is an immortal god, the friend of the human race, the giver of fire, the inventor of the useful arts, an omniscient seer, an heroic sufferer, who is overcome by the superior power of Zeus, but will not bend his inflexible mind. * * *. When Zeus succeeded to the kingdom of heaven, and wanted to extirpate the whole race of man, the place of which he proposed to give to quite a new race of beings, Prometheus prevented the execution of the scheme, and saved the human race from destruction. He deprived them of the knowledge of the future, and gave them hope instead. He further taught them the use of fire, made them acquainted with architecture, astronomy, mathematics, the art of writing, the treatment of domestic animals, navigation, medicine, the art of prophecy, working in metal, and all the other arts."

Aschylus flourished from 525 to 456 B. C. or a little less than a century later than Pythagoras, and was no doubt an initiate of the Pythagorean secret Brotherhood. In his immortal tragedy of Prometheus Bound, he sought, in the hero of his play, to depict the Divinity in man, and like all portrayers of the highest conceptions of the human intellect, and the most profound emotions of the human breast, he sought his model in nature and found it nowhere but in the life and labors of the great and good Pythagoras, the Samian sage.

Thus, after two thousand five hundred years, through an uneducated medium, the fact becomes known that Pythagoras was the model on which Eschylus framed his character of Prometheus, the Greek Saviour of the human race. A momentous disclosure truly!

Not less important is the assurance that in ancient times all sages were mediums, and drew their inspiration and profound knowledge from the exhaustless fountain of Spiritual wisdom, now so freely pouring forth its limpid waters of truth to cleanse and purify a priest defiled and groveling world. To those calling themselves Spiritualists who would, if they could, drag Spiritualism down to the level of Christian superstition, and make its Jesus-myth its cap-sheaf, we would say; if we must go back to ages of Spiritual darkness to find a suitable character to lead or head the modern Spiritual movement, there would be some sense and reason in adopting Pythagoras as that leader or head, but none whatever in adopting the mythical character, Jesus, whom no one ever heard of until nearly a thousand years after Pythagoras, was worshipped by the learned and polished Greeks as the Saviour of mankind.

The remarks of this spirit on the subject of understanding the properties of life in matter are not only characteristic, but worthy of the philosophical mind of Pythagoras. Says he: "There is no way to find out the elements of mind in a readier way than by seeking the God principle within yourselves." No greater truth was ever enunciated than that.

The explanation given by the spirit of his doctrine regarding metempsychosis or the passing of the soul of man after death into some other body, shows how carefully priestcraft has concealed the great truth of what is now termed spirit materialization, and which was taught by Pythagoras as a truth six hundred years before the so-called Christian era. It is no doubt true that the wise and profoundly learned Pythagoras never taught the absurd and nonsensical doctrine that the soul of men passed into the bodies of animals at death. The spirit tells us that he received the doctrine of metempsychosis from a spirit, which he finds true, but only in the way of materializing through or clothing the spirit form upon the person of a medium.

He refers to a remark we had made to a friend who was present, that we had the assurance from the guides of Mrs. J. M. F., the medium of our weekly circle, that they would soon have the power to envelop the medium with the spirit form, so that the latter would not be seen while the spirit was speaking. The interpretation given to the Pythagorean doctrine of metempsychosis by Christian writers, was no doubt intended to create prejudice against the Pagan philosophical teachings, as they called them, of Pythagoras, one of the most remarkable teachers that the world has ever known.

We have the spirit's explanation of what he terms his "Golden Verses," and his acknowledgement that many of the precepts embraced therein were derived from more ancient poets, and especially from Homer and Hesiod. Homer is supposed to have flourished four hundred years before Pythagoras, and Hesiod two hundred. All traces of this use of the precepts of Homer and Hesiod by Pythagoras have been lost, and but

for this spirit acknowledgement of that fact, it would never have been suspected. Speaking upon this point Prof. G. F. Holmes, L.L.D., of the University of Virginia, says:

"All the works ascribed to Pythagoras are spurious beyond all doubt. The 'Golden Song' is not excepted from this censure. David, the scholiast of Aristotle, gives the reasons assigned by Pythagoras for his refusal to commit anything to writing, and explicitly assigns the 'Golden Song' to a nameless Pythagorean. This shows how utterly destitute the ancients themselves were, of genuine Pythagorean texts, and how uncertain are all sources of information. The earliest documents are 'Fragments of Philolaus,' whose authenticity is still debated, and the 'Golden Song,' often ascribed to Lysis, but, in all probability, the production of a later age."

It is in that way that Christian writers seek to conceal the destruction of the writings of the ancient philosophers, to enable them to appropriate their teachings as the product of a much later age, and to give a color of originality to the Christian superstition which they erected upon those ancient Pagan teachings. But an end has come at last to this systematic deception of mankind, for when the spirit of Pythagoras is at last enabled to come back, and to claim his dues at the hands of posterity, and not only declare how he taught and explain what he taught, the secrets of the past can no longer be hidden from the world. That Pythagoras was the author of the 'Golden Verses,' as he calls them, no doubt correctly, we have no doubt whatever. It is not likely that a work comprising detached and varied poetically expressed precepts would be called the 'Golden Song.' Its correct title was no doubt 'Golden Verses.'

The explanation given of the nature and meaning of the gods and goddesses of the ancients, is undoubtedly correct, as all well informed and impartial scholars admit. What the spirit says of the obstacle of human spirit and mortal ignorance, all experienced Spiritualists realize the truth of. Equally true is what the spirit says of priesthood as having always been an obstacle to progression.

The spirit speaks of having been almost contemporary with Confucius, the Chinese philosopher, and acknowledges the similarity of their respective teachings, as set forth in the 'Golden Verses' by himself, and the 'Wisdom Precepts' of Confucius; and further mentions that he met with some of the disciples of the latter, and compared his teachings with theirs. If this spirit statement is true, as we are forced to believe by its intrinsic probability, then it would appear that Confucius lived earlier, or that Pythagoras lived later than the supposed dates of their lives. Which of these is correct, or the more probable, we have not the data accessible to determine.

What the spirit says of the almost ineradicable effects of the erroneous religious training of children upon the enslavement of spirit in the after life, is what has been confirmed by thousands of returning spirits who have come back and testified thereto. Spirits whose infant minds were poisoned with every kind of superstitious training have, with one accord, borne testimony to the ruinous effects of their early training, of a religious nature. If there is such a thing as an unpardonable sin, that sin is the one which every priest, minister, clergyman, and their choiced followers, commit, when they inculcate to children of tender years, the theological falsehoods invented for the enslavement of the minds and consciences of mankind. To such an extent has this crime been perpetrated, that in the earliest embryonic stages of individual human development, the seed of superstition is implanted in the being to grow, develop, and curse it, not only through its existence in its mortal body, but to follow it beyond the grave far into its spirit life. It is such important truths as these that the spirits of the ancient sages and benefactors of the world, are laboring to bring before the present and future generations of earth's inhabitants. Woe! woe! woe! to him or her who does ought to interfere with this grand work. The power that has made it thus far possible, will be equal to its completion, and all will be wise who realize that fact.

The communication from Ammonius Saccas will be given in our next number, and will throw a light upon the real relations of Christianity to the anterior Pagan religions, which will make its votaries stare, if they will but read and reflect upon it.

You, one and all who would have the world know the truth that is so essential to its welfare, use all your efforts to increase the circulation of MIND AND MATTER, the only journal to be found to-day, that can or will promulgate the unadulterated truth. Work! work! work! as we do to that end; not for any individual mortal's sake, but for the sake of truth and humanity.

An Appeal.

LOUISVILLE, Ky., Oct. 6, 1882.

J. M. ROBERTS: Dear Friend and Brother—I beg to call attention of the charitably-disposed friends to the destitute condition of a true and worthy medium, Mrs. T. R. Evans. She has been prostrate for about ten weeks; many days without a mouthful to eat or a nickel in the house, and with three helpless children weeping by her bedside. Mrs. Evans is a genuine photographic medium. I have tested her powers in my own gallery, and can vouch for the same. She is a martyr to the cause; she must have assistance at once.

Yours truly,
No. 216 W. Market St., A. S. BYINGTON.